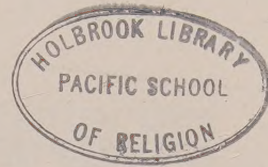
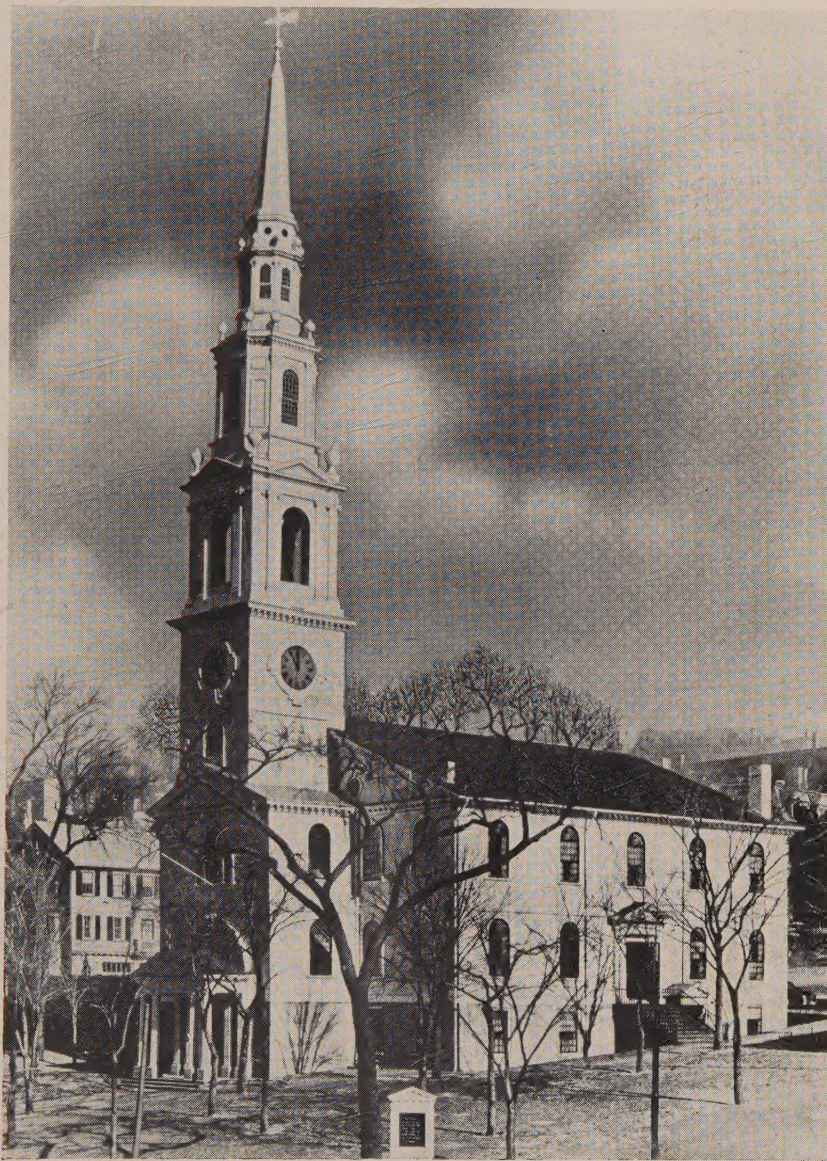


Church Building Issue

Church



Management



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FIRST BAPTIST CHURCH
(Providence, Rhode Island)
The Oldest Baptist Church in America

January, 1953

• Volume XXIX •

Number 4

Another Lawson Associates Success...

GRACE LUTHERAN CHURCH BUILDING FUND CAMPAIGN

POTTSTOWN, PA.

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4332

Headquarters:
SECURITY TRUST CO. BLDG.
ROOM 417

April 14, 1952

HONORARY GENERAL CHAIRMAN
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GENERAL CHAIRMAN
RAYMOND RUSSELL

VICE CHAIRMEN
HAROLD E. BINDER
KENNETH C. JACOB
RUFUS C. KECK
MERRILL KLINE
HARRY G. NEYENESCH

Lawson Associates, Inc.
Rockville Centre
New York

My dear Mr. Lawson:

Grace Lutheran Church of Pottstown just completed a Campaign to raise \$200,000.00 for a new church and parish school. To raise this sum of money from our congregation of 615 communicant members appeared to us to be an utter impossibility. With practically no wealthy parishioners, we were at a loss to see how this amount could be obtained. At this writing we can see better than \$206,000. The success of this campaign, I attribute to your company.

I made this statement at two congregational meetings - that if we would have attempted to conduct this campaign on our own, I doubt if we would have realized \$50,000.00.

Your representative, Mr. Edwin Stoudt, deserves all the credit for guiding and directing us along the proper channel to make this campaign the success that it was. His untiring efforts and long hours which we spent together, I shall never forget. Time meant nothing to both of us as we were constantly shooting for our goal. When the goal was in sight, it was a grand and glorious victory for both of us.

I could write on and on about this campaign but I still would be at a loss to find adequate words to express our appreciation to your company. In my humble way may I say many thanks for a job well done.

Respectfully yours,

Raymond Russell

Raymond Russell
General Chairman

RAR/lk

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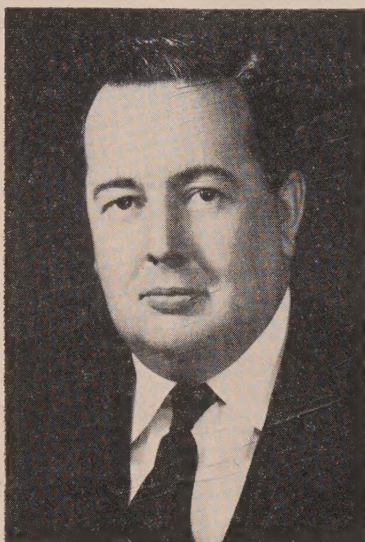
LAWSON ASSOCIATES REPORT . . .**1952 SAW INCREASE IN CHURCHES
RETAINING FUND-RAISING COUNSEL**

A marked increase in the number of churches retaining fund-raising counsel when seeking financing for new construction, modernization, debt reduction or other purposes was recorded in 1952, according to Bernard H. Lawson, President, Lawson Associates, Inc., Rockville Centre, New York.

"Our firm helped more churches raise funds last year than in any year in our history," Mr. Lawson stated. "It is apparent that church leaders in growing numbers are recognizing the important and valuable services available through fund-raising counsel. The number of churches that consulted us last year was more than fifty per cent higher than in 1951.

"It is interesting to note that often when a campaign first starts there is apt to be considerable scepticism among some members of the congregation as to what professional counsel can do which the congregation could not do on its own. But by the time the campaign is half over, the sceptics are 'converted' as they begin to see the great difference between an appeal conducted by unskilled volunteers and one planned and directed by trained, experienced men for whom church fund raising is a life-time profession."

Mr. Lawson cited the campaign for Grace Lutheran Church in Pottstown, Pennsylvania, as a case in point. Reproduced on the opposite page is a letter from the General Chairman of this campaign in which he says: "if we



BERNARD H. LAWSON

President, Lawson Associates, Inc.

would have attempted to conduct this campaign on our own, I doubt if we would have realized \$50,000." At the last report the campaign had produced \$213,032.

The amount which this campaign expected to realize was only \$100,000. The final total of \$213,032 came from 429 subscriptions from among the church members and 125 special gifts from non-members. The average gift was \$384.

In the case of a smaller church with a lower membership, a campaign that was expected to realize only between \$40,000 - \$50,000 ended up with \$72,475. This was for the Evangelical Lutheran Church of the Atonement in Asbury Park, New Jersey. A total of 249 subscriptions were received, each averaging \$285.

A third campaign mentioned by Mr. Lawson ended late last month

in Palmyra, Pennsylvania, with 281 gifts each averaging \$722. It was for the First Church Evangelical United Brethren where the expectancy was \$145,000 and the amount subscribed was \$203,074.

"The difference between what can be accomplished by inexperienced volunteers, no matter how willing and hardworking, and the planning and direction of skilled workers, is almost always reflected in the final results," Mr. Lawson explained. "Yet there is nothing mysterious about our methods. If you were planning to build a church, you would consult an architect. When ready to build, you would consult a firm of building contractors. You would insist that the contractor bring in specialists for specific jobs such as an electrical contractor and a plumbing contractor. You would want them because they are specialists. In exactly the same way we are the specialists who can help you raise the funds needed to finance construction of the building.

"Among other things we provide free consultation and research services by which it is possible to determine in advance just what can or cannot be accomplished in a fund-raising campaign."

If you would like complete details about church fund-raising services, Mr. Lawson will send you an illustrated brochure entitled **WHEN YOUR CHURCH NEEDS FUNDS**. Write Department Z-1 Lawson Associates, Inc., Rockville Centre, New York.

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Religion in the British Isles

by *Albert D. Belden of London*

I WOULD like to wish the readers of this news letter in *Church Management* a most happy New Year. Perhaps the best form that wish could take is for me to say that I hope, in spite of the critical state of world affairs, that 1953 may prove to be a "year of our Lord" bringing His victory definitely nearer. If only during the next twelve months we could all so conspire together as to make the year His year indeed and not the year of the war leaders or of the politicians or of reaction. It is his time, not our own, that we spend — or mis-spend.

Mansfield-College, Oxford

Dr. Nathaniel Micklem, whose long Principalship of this famous Congregational College has lent distinction to it, is shortly retiring. His successor will be a young professor of theology at Nottingham University, a former warden of Mansfield, Dr. John Marsh — a most excellent choice. Dr. Marsh will take up his new position in October next.

From generation to generation it seems this renowned Congregational church, the "City Temple" of Australia, seeks a new minister from the "pick" of the home-country's preachers. The choice has fallen now upon Rev. Sydney Joseph Henshall of Watford. He is to be co-pastor with the Rev. Lyall Dixon.

The Great Event

The year 1953 is overshadowed here in Britain by the Coronation of Queen Elizabeth II, possibly the most popular monarch ever to ascend the British throne. Her radiant girlish figure, with its emphasis upon the young mother, appeals tremendously to all classes, whilst her consort, the Duke of Edinburgh, is equally popular.

The "holy oil" specially consecrated for Coronation services was unhappily destroyed by bombing during the War and a fresh consecration of new oil for the purpose has to take place. There has been some fear expressed that the Procession may be too exclusively martial and the civil life of the country be distinguished only by its absence. This does not chime with the great desire of the people that the new reign may miss the sad strife in which previous reigns have been involved.

To "televise" or "not to televise" the ceremony has been a raging controversy and it is not yet clear what will happen in this respect.

One most excellent novel suggestion

is that a few days after the Coronation, Her Majesty should "receive" representatives of the Commonwealth at a special gathering in Westminster Hall.

Whether the Free Churches, which represent even more emphatically than the Church of England, the Protestant backbone of the British Commonwealth of Nations, will be represented, is not yet determined.

Woman Preacher in Wesley's Pulpit

On October 5 of last year the preacher at Wesley's Chapel, City Road, London — famous shrine of Methodism, was Dr. Dorothy H. Farrar. Methodism recently conferred on Dr. Farrar the highest honor possible to a lay person in Methodism, namely the vice presidency of Conference. Since 1940 she has been vice principal of the Wesley Deaconess Training College at Ilkley.

Christians and Jews; the Queen's Interest

Her Majesty the Queen has been graciously pleased to grant her patronage to the Council of Christians and Jews. The Council was founded in 1942, to combat all forms of religious and racial intolerance, to promote mutual understanding and good will between Christians and Jews, and to foster co-operation in educational activities and in social and community service. The joint presidents are the Archbishop of Canterbury, the Cardinal Archbishop of Westminster, the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council and the Chief Rabbi. The chairman of its executive committee is Canon C. E. Raven, and the general secretary is Rev. W. W. Simpson. With headquarters in London, the Council has branches in many of the larger cities throughout the country.

The Bishop of London, Dr. Wand, has just startled church circles in Britain by a bold call for unity between the Church of England and Methodism. In a letter to the religious press he wrote, "Of all Christian bodies in this country, the most hopeful approach is offered by Methodists. Historically our split with them is most recent. If we are to retrace steps towards unity this would logically be the first."

There has been as yet no concrete negotiations. Undoubtedly Methodism might well be the first of the great Free Churches of Britain to respond to the

(Turn to page 8)

Selected Short Sermons by Earl Riney

Harsh discipline of one's own mind and body is essential.

* * *

Many individuals who are troubled by loneliness find it difficult to handle their personal relationships.

* * *

The fear of facing life is the thief that steals more worthy dreams and high ideals than any other criminal that ever walked the earth.

* * *

You needn't feel you're crawling when you say, "I'm sorry."

* * *

The possibility that we may have people with great influence against us ought not to deter us from supporting a cause we believe to be just.

* * *

Each morning that threatens to turn into a tomorrow we must force into today.

* * *

One secret of success is to make right decisions.

* * *

Stated times of worship are appointments which children of God have with their Creator and Lord.

* * *

If we sow wickedness, we shall in time reap the harvest of pain and slavery.

* * *

The only way you can live a fearless life is by clinging to your religious faith.

* * *

Christian experience does not patch up a life or merely improve it; it makes a life over.

* * *

We may be down but never out unless we give up and quit trying.

* * *

One thing we should never forget is that we do not have to wait until New Year's Day to make a new start.

* * *

Cheerfulness, patience and sincerity will be of much help during the New Year if we put them to work in our own personal lives.

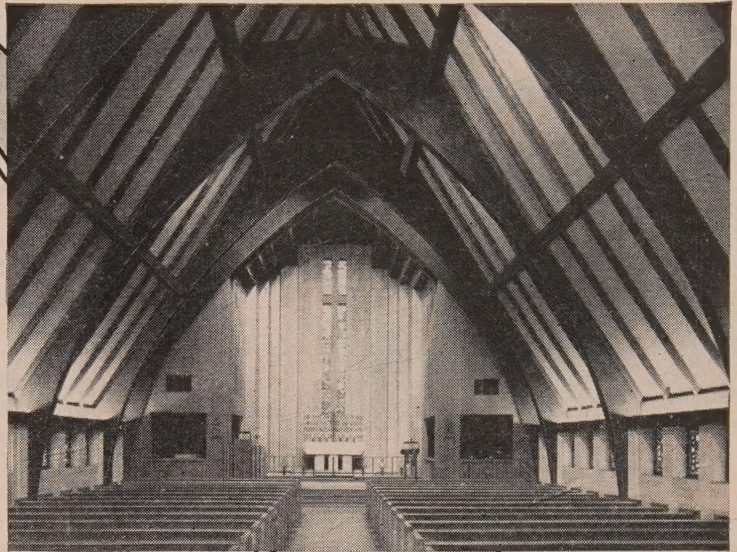
* * *

Christians should never lose their vision of God and their hunger for things spiritual.

* * *

Let us be assured that, no matter how fine our plans are, we must submit them to God to see whether they fit into his plans for us and for the world.

Mt. Olive Evangelical Lutheran Church, St. Paul, Minn.



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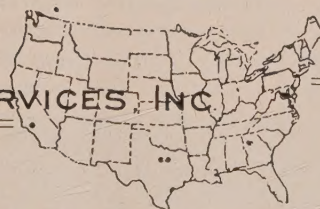


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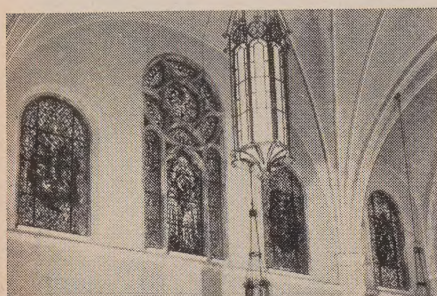
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Religion in the British Isles

(From page 6)

movement towards unity.

What a triumph it would be for John Wesley and George Whitefield, who never wanted to leave the Established Church, to be wooed back by the church that denied to them its pulpits! What a mighty healer is Time!

A Visit to Russia

The general secretary (Rev. Clifford H. Macquire) and the organizing secretary (Mr. Hugh Faulkner) of the Fellowship of Reconciliation, were among a small group of people who visited the Soviet Union for three weeks recently. They hoped to build further upon the good relationships which the Quaker Mission established last year, and to create new ones, consonant with the desire of the Fellowship to help to break down the barriers between people of different classes, denominations, races and nations. The General Committee of the Fellowship sent a message of goodwill, which, together with a statement of the Basis of the Fellowship's work and witness, was translated into Russian and given personally to the Orthodox and Baptist church leaders. It was addressed to "our fellow Christians in the U.S.S.R." and declared:

We seize with thankfulness the opportunity to greet you. The British Fellowship of Reconciliation commends to you its secretaries, Rev. Clifford H. Macquire and Mr. Hugh Faulkner, and asks you to receive them as our ambassadors of Christian goodwill. You and we are united in faith in Jesus Christ as the Saviour of the world. You and we are members together of the Body of Christ. Differences of social philosophy or national policy cannot break our oneness at this deepest level of life. Nothing can separate us from the Love of God which is in Christ Jesus our Lord. We pledge that, by the grace of God, nothing shall be able to separate us from you, our brothers in Christ.

All the major churches of Britain have recently joined in a huge organized evangelistic mission to R.A.F. stations and personnel throughout the world. The results I believe have been very unequal—in some cases being met by widespread indifference on the part of the men, in others by great enthusiasm. The authorities have naturally been interested in the possible affect of such a mission on the general morale of the Air Force and have been very co-operative. But in many religious circles it has raised all afresh the compatibility of air bombing—especially in terms of the Uranium and Hydrogen bombs—with the Christian Gospel.

One ex-R.A.F. chaplain told me of a man who said to him, "I've got to step into that machine and possibly release bombs that will destroy 10,000 of my

fellow creatures. What am I to say to God?" What indeed?

The bold declaration of Dr. C. E. M. Joad, who became specially famous through his work with the B.B.C. Brains Trust, that he had become convinced of the truth of orthodox Christianity and had applied for membership with the Church of England, has made quite a large sensation over here. What he will do with certain criticisms of Christianity scattered throughout his books, in future editions, is not yet known.

A second instance, though somewhat different in approach, is a book written by Victor Gollancz, the well-known Jewish publisher, called "My Dear Timothy"—an autobiographical letter to his grandson. In this book he makes clear the liberal religious position life has led him to make his own, all compact with deep reverence for Christian values and much Christian teaching. So miracles have not ceased to happen.

Tailpiece

A little girl in school was asked to tell again the story of the Pharisees bringing the tribute-money to Jesus. She did very well till the conclusion which in her version went like this: "And then the Pharisees gave Jesus a penny. And Jesus looked round about upon them and asked 'Whose subscription is this?'"

WITNESSES LOSE SUIT AGAINST TEXAS CITY

Sherman, Texas—A federal district court here declined to grant an injunction against the City of Gainesville, Texas, and thirty-one officials and citizens of the municipality which had been sought by fourteen members of the Jehovah's Witnesses sect.

Representatives of the sect immediately filed notice of intent to appeal the decision to a federal circuit court.

The sect members had charged that they were pushed out of the Gainesville junior high school on October 2, 1949, and that their literature and public address equipment were thrown around the school grounds.—RNS

Rev. J. B. Middlebrook amused the Baptist Union Assembly with a story of the World Alliance Congress at Atlanta. The organizers were seeking accommodations for the delegates, and one woman offered to take in eight. They were astonished when they saw the modest size of her home. "But you have only one double bed to spare," they said. She replied: "If British Baptists are as narrow as the Baptists in Atlanta it should be enough."

CHURCH MANAGEMENT

Edited by William H. Leach

+

VOLUME XXIX
NUMBER 4
JANUARY, 1953

Just What Do You Mean, Universal?

A GAIN there comes up the question of Universal Military Training. We understand that it will be debated in the forthcoming session of Congress. The question we raise may be a simple one. But we think it vital to the entire subject. "Just what do you mean: Universal Military Training?"

If the proponents and opponents could agree on this it might simplify the discussion. No one, of any sense, wants to see the United States without protection in these days of possible war. Everyone, of any logical sense, will agree that the costs of such protection should be equitably distributed upon the citizenship. Has any so-called plan for Universal Military Training presented to date, given any program which will so divide the cost? We don't think so.

Every program we have heard about, abuses the term "universal." In no sense have they proposed an equal distribution of the cost of protection and war. Those of us of mature years have lived through two great wars—they have been called world wars. Another one may be in the offing. In both of these we had what some have called the application of the universal military draft. But let us see its limitations.

First, the application of the draft has been limited to one section of our citizens—the young men.* It has not touched the women, nor male or female of mature years. It has not drafted business; it has not drafted labor; it has not drafted invested resources. The only way in which one could argue that the cost of these wars have been divided among all is in the matter of taxation. The brilliant, but devastating, method of collecting the employee's

taxes from the employer has taken away any sting of cost from that method. Government control has always permitted wage increases so that as taxes have risen the "take home" pay has kept even with rising costs of living.

As a matter of fact both business and labor have found wars profitable. Businesses, subsidized by federal funds have expanded their resources. Labor, protected by federal regulations has grown wealthy, powerful and politically minded. People as a whole, even including preachers, have had increases in their incomes.

The cost of war has rested upon one segment of our society and one segment alone—that is the young men. This, under no stretch of imagination, can be entitled to the term "universal" military draft or "universal" military training.

If America could create statesmen of sufficient moral strength and executive power to visualize and put into effect even some form of a program which really distributes the cost of war we would honestly use the term "universal." When a program of military defense is produced which makes an honest attempt to pass around the cost, this magazine will support it. We certainly do not intend to endorse any so-called program for "universal military training" which limits the cost of defense to the young men, and the young men alone.

Elbert Moore Conover

ELBERT MOORE CONOVER, Methodist minister, director of the Bureau of Church Building and Architecture and authority on modern church buildings, passed from this life, at Miami, Florida, on November 17. His name is familiar to all the readers of this magazine. To us he was friend, author and critic.

Mr. Conover had his training, in church architecture, with the Home Missions Board of the

(Turn to page 79)

*There is an exception. Doctors and dentists are subject to the draft up to fifty years of age.

NEW CHURCHES FOR OLD



Salem Evangelical United Brethren Churches Barrington, Illinois

by Benjamin Franklin Olson*

FOR twenty-two years the congregation of Salem Church debated the question of whether to build anew or rehabilitate the half century old wooden frame structure.

The Bible School was overcrowded, while the church worship room provided inadequate seating and was outmoded and drab. The distance from the pulpit to the rear wall of the worship room was a little more than one-half the length of the room in the opposite direction which made preaching difficult due to the unfortunate shape of the room.

In 1950 it was decided to undertake the remodeling and enlargement of the church unit only; which included some modernization of the basement area beneath the church. The direction of the worship room was changed to provide a longer rectangular room seating 250 with an added balcony at the entrance end of the worship room seating eighty-five persons. Twenty feet were added to the length of the building to contain the open chancel and an antiphonal form choir of thirty-five voices. A new pipe organ and pews are important items in the project.

A room of ample size, adjacent to the worship room and the entrance, is being converted into a memorial chapel seating 100. The chapel will provide overflow seating to amplify the seating of the church worship service and will be used independently for weddings, funerals or chapel services. The pastor's study is another addition to the exterior of the building.

Due to the ravages of time the old walls were slightly out of plumb but this defect was corrected in the placing of the exterior Lannon-stone veneer which covers all walls of the old church building, adding a dignity that no wooden structure may ever hope to attain.

Bell Tower Replaced

The unimposing wooden bell-tower was replaced by a sturdy stone tower which is, in turn, buttressed by a supplementary stair-tower at one side.

From the unenviable status of being the least attractive church, locally, Salem Church in its new dress, both externally and internally, has become the most distinguished church edifice in the vicinity. There is yet work to do. The aging educational unit will be demolished and a new \$100,000 modern

educational and multi-purpose unit will adjoin the church on a most adequate plot of ground. Approximately \$140,000 was the cost exclusive of pews, organ and furnishings.

PREACH THE WORD

I dislike the word "Fundamentalist" as much as I dislike the word "Modernist." I always decline to be labeled by either designation. My own position is that of holding the Evangelical faith in its fulness.

I feel very often that a hindrance to the work of the Kingdom of God in the world, perhaps greater than that which is called Modernism, is that of a dry and dead orthodoxy content with intellectual acceptance of the doctrines of the faith while yet devoid of its spirit and life.

I have long been convinced that we gain nothing by attacking either the naturalistic tendencies of Modernism or the formalism of Orthodoxy. There is one thing for us to do and one only, which may be expressed in that simple and yet sublime formula, "Preach the Word."

—G. Campbell Morgan in *This Was His Faith*; Fleming H. Revell Company.

*Architect, Chicago, Illinois.

THIS MAY BE A HOT ISSUE

What Will the Republicans Do?

by Robert A. Fangmeier*

ON January 20, 1953, a new administration takes hold of the reins of government. It will be faced with a myriad of unresolved and continuing human problems. One of the most perplexing challenges to the new President and his administration, overshadowing all others, is to achieve world peace.

What will Eisenhower do? Many groups of varying convictions are asking this question and at the same time tentatively but hopefully offering answers which they hope will be adopted by the man who will shape events. For one momentous issue, intimately linked with world peace, the battle lines again are being drawn. This is the question of whether the United States should at this time adopt a permanent system of Universal Military Training and Service. An issue which stirs men of varying persuasions deeply, this fundamental question has been debated with vigor in almost every Congress during the past twenty-five years.

In each of the national debates over UMT the Protestant churches have played a decisive part. The great majority have opposed a permanent draft law. In popular support, opposition to conscription has commanded the allegiance of Protestants in almost the same degree as their opposition to the appointment of an Ambassador to the Vatican, and their fight against the liquor traffic.

Throughout the years in which the churches formed the bulwark against permanent UMT, they have had arrayed against them the powerful resources of the Armed Services, most of the Veterans organizations, the public press, and even the Gallup poll. Fighting with them against the draft, with varying degrees of enthusiasm, have been the nation's educators, organized labor and farm groups, and certain other individuals and organizations.

The struggle between these powerful groups in American life seems likely to continue in this Congress and for many Congresses to come. If the Protestant denominations and their allies can continue to rally existing sentiment

they may hold off the adoption of permanent UMT. But the proponents of UMT will be fighting hard to achieve their goal of more than a quarter of a century. The weakening of traditional anti-militarist sentiment in this country will aid their cause. The final decision on this great issue may rest upon circumstances beyond the control of both of these groups and beyond our national borders.

In the immediate future, the passage or defeat of UMT would seem to be determined by the answers to three basic questions. What will President Eisenhower and his administration do? Will Congress respond favorably to a proposal for a permanent draft? And, can the Protestant churches and their allies continue to mobilize their forces to fight UMT year after year?

Candidate Eisenhower, speaking in Baltimore, Maryland, on September 26, stated his position on the adoption of a permanent system of UMT. He said, "It seems clear that so long as we are forced to employ the draft, because of actual combat requirement, we cannot at the same time establish any form of training for our young men. To attempt this would create more difficulty and injustice than now exists."

In the preceding paragraph of his campaign talk, General Eisenhower affirms his belief that "Our recruiting for the armed services must be done in the fairest, most economical way to meet the demonstrated needs of the nation and the individual." He went on to say "We must never again be caught in the position of sending untrained recruits to the battlefield" because "that is a murderous mistake, as every soldier knows."

This statement of Candidate Eisenhower is at variance with those he made while he was Chief of Staff. As the head of the Armed Services he saw little difficulty in establishing UMT while the draft was still in effect. His most current statement on the subject would seem to put him on the side of those who argued during the last session of Congress that the two systems were incompatible. The UMT proposal was defeated in the House following an avalanche of letters protest-

ing its enactment. The measure did not come up in the Senate because there was no chance of it passing.

Against Permanent Draft

The new President does not, of course, retreat from his position that conscription is necessary to maintain armies in times of war or peace. Neither does he reject the proposition that some system of permanent UMT eventually must be established. His campaign pledge puts him on the side of those who are fighting a permanent UMT system, only while the present draft is in effect. Most Protestant denominations, educators, and others testifying against UMT have stated they also were opposed to the eventual adoption of such a system. In general they did not oppose the present draft law for war time purposes, but emphatically denounced any attempt to make conscription a permanent part of American life.

In view of his campaign pledge what will Eisenhower do? Probably no one can say definitely until the UMT measure comes up in Congress. In the Capital, however, where some make a business of not taking any statement at face value observers have figured an "out" for the new President if he desires to take it. These observers point out that Mr. Paul Hoffman, an Eisenhower adviser and former head of the European Recovery Program, has suggested that the present draft be abandoned and immediately replaced with UMT. Mr. Hoffman reportedly believes the transfer could be made even during the Korean war, with regular volunteer servicemen carrying the bulk of the burden during the transfer period. This hardly seems like a politically palatable solution but it is nevertheless offered by the "professional observers." As a last resort these people reluctantly suggest that Eisenhower may stand by his pledge until the present draft law expires in 1955.

Despite the Eisenhower stand, powerful groups are at work to push the UMT proposal through Congress in the next session of Congress.

The new national commander of the American Legion, Lewis Ketcham
(Turn to page 24)

*"Church Management" Washington correspondent.

A MILLION DOLLAR RURAL CHURCH

Schwenkfelders Build Modern Church

by *Norman L. Hersey**

THIS is a day of astonishing church building. The announcement of the new building of the Central Schwenkfelder Church at Worcester, Pennsylvania, belongs near the top among such astonishment. So far as we know there are but five Schwenkfelder churches in the United States. They are all in Pennsylvania. That a congregation of such a small group would put nearly a million dollars into a new building is news any way you look at it.

The pictures show a spacious and complete church. Educational rooms are located in the wing at your left. It has been designed for departmental work with each department having its own assembly room. The building is a simple and reverent blending of colonial and modern architecture.

The top of the cross on the steeple is 131 feet above the first step of the portico. The steeple is steel frame and above the louvres, the spire is covered with monel metal. More than 400 tons of steel are in the fully self-supporting steel frame of the entire building. Edge Hill stone is used for the exterior walls.

Form of Cross

The plan of the building forms a cross. The length of the building from the front portico steps to the end of steps at the rear of the church section is 212 feet. The width of the building from the extreme end of the Fellowship Hall at the right to the far end of the Educational Building at the left is 278 feet. The building has approximately 30,000 square feet of usable floor space and contains more than 500,000 cubic feet of space.

The sanctuary is 120 feet long from the chancel to the balcony over the narthex. The ceiling dome rises thirty-six feet above the floor. The sanctuary seats approximately 650 persons including the choir. The barrel vaulted sanctuary is lighted by colonial design hanging lanterns. The fixtures are so arranged as to operate with dimming control from the full light to off. The sanctuary windows and all others are clear glass with venetian blinds.

The wood-paneled chancel accommo-

dates the divided choir and organ as well as the religious appointments. The chancel, church aisles and the narthex floors are carpeted. The floor in the rest of the building is covered by asphalt tile, with the exception of the lavatories, in which real clay glazed tile is used on the walls and unglazed clay tile on the floors of all lavatories and the kitchen.

To the rear of the chancel are a tiled lavatory, a tiled flower room, storage space for communion and music supplies and a room which can be used as a retreat by the pastor, members of the choir, and as a waiting place for the bridegroom and best man. Entrance to this area is also available from the roadway at the rear of the church section.

Above the rooms at the rear of the chancel is the pipe organ loft, with one room housing the great organ; another, the blower equipment; and the third, the swell organ. The organ, furnished and installed by Hillgreen, Lane & Company, is comprised of 1,500 pipes and a set of Deagan chimes.

Church School Wing

The church school wing consists of ground, first and second floors. It was designed for departmental work. Each department of the church school has its own assembly room, which is divided into individual classrooms by the use of Modernfold doors. The church school can accommodate about 700 persons.

The Fellowship Hall auditorium will seat normally 600 persons or about 350 people at tables. A small balcony is located in the rear of the Fellowship Hall above the entrance from the narthex. It is the projection space for moving pictures and slides. At the opposite end of the hall is a well equipped stage with colored footlights and overhead lights. The stage is electrically equipped with power-driven curtains which can be operated from the balcony as well as at the stage. An 11' x 14' moving picture screen is part of the equipment. The Hall is lighted by a combination of colonial and modern lighting and can be dimmed from full light to off.

To the left of the Hall and opposite the stage there is a large kitchen com-

pletely furnished with stainless steel equipment. It can be used for service in cafeteria style or for serving complete seatings of 350 people. China, glass and cutlery are available for 400 persons. The dishwashing machine can handle 3,000 pieces per hour. Over the ranges and dishwashing equipment glazed tile is used on the ceiling for easy cleaning of fumes and vapors rising from the ranges. The rest of the kitchen is ceiled with acoustical tile to minimize the noise. The kitchen is entirely electric. Over the kitchen is a tile lavatory and two dressing rooms for the use of kitchen and stage personnel. The sidewalls are finished with glazed tile and the floor with unglazed tile.

Public Address System

The entire building is furnished with a public address system so arranged that any service in the church sanctuary or the Fellowship Hall or any message from the secretary's office can be broadcast to all other rooms.

The ground floor of the church school wing is heated by radiant heat. All other areas are heated by steam. There are three separate ventilating systems—one each for the church, church school and Fellowship Hall wings. All ceilings, except the fire towers, are surfaced with fireproof acoustical tile. There are about five miles of steel conduit for the electric system and twenty miles of electric wiring.

The building is located on a tract of ground of eleven acres. Across the road to the south and southeast, additional land of approximately six acres is owned by the church. The property is serviced by a 150-foot artesian well and private disposal plant. To the west of the building there is parking space for approximately 250 automobiles.

Memorial Service

The Schwenkfelders derive their name from a Silesian nobleman, Caspar Schwenkfeld von Ossig (1489-1561) who was active in the German Reformation. Because of persecution about 200 of his followers came to the United States in 1734. The date of landing, September 24, has been observed ever since as a memorial. A service is held

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CENTRAL SCHWENKFELDER CHURCH, WORCESTER, PENNSYLVANIA

Upper left: The Fellowship Hall which seats 600 or may be set up for 350 with tables.

Center: Exterior of the church showing the extended wings.

Lower left: The streamlined kitchen capable of serving 350 people per sitting.

Lower right: The beautiful sanctuary with its modern colonial adaptations.

each year where bread and apple butter make up the menu. It is the same meal they enjoyed on their landing in this country. The five Schwenkfelder churches now existing have a total of 2,400 members.

In theology the Schwenkfelders are Christ-centered, congregational in

church government, and world-minded in missions. New members are received by sprinkling after catechetical instruction; by re-profession and by letters from other churches. The Lord's Supper is observed regularly with open communion.

"The woman who has her husband eating out of her hand seldom has dishes to do."—Franklin P. Jones.

* * *

"If big government can seize a blast furnace, it can as easily seize an oil well, a cotton field, or a newspaper."—William J. Grede, president of NAM.

A WORTH-WHILE SERVICE TO CHURCHES

The Interim Pastorate

by Nelson C. Munson*

MY boyhood church complimented me with an invitation to return home as its interim pastor. Informing a fellow minister of this, I was startled to hear him ask me, "But what will you do during the week?"

When I began my ministry almost thirty years ago, it was not surprising to hear such a question from many laymen. Today it is a query seldom heard. That change in attitude makes the question put to me all the more revealing of many a minister's conception of an interim pastorate. Physically unable to accept the full-time responsibility of my profession in fairness to any church or to myself, I welcomed this opportunity to be of some use again. This period of service with my boyhood church led to like ministries with two other churches where there were no special factors of prior relationship entering the picture. Apparently somewhere along the line I did too much as I had to re-assume a horizontal position in a hospital bed. In the intervening twenty months I have had to confine my activity to even a time budget for the use of the typewriter. It has afforded, however, an opportunity to evaluate the ministry of the interim pastor and to view objectively both my contributions and errors to this type of ministry.

Any church, faced with the necessity of finding a new spiritual leader, will discover these values inherent in an interim pastorate. The continuity of the pulpit ministry will rank high in their consideration. The pastoral care of the sick and shut-ins and the value of personal counselling will follow. The continuity of community representation through the interim pastor is of primary importance as the influence of the church in all united effort as Christian action is maintained. There will also be no let-down in the administration of the program of the church and its related organizations.

The accompanying outline of a program for an interim pastorate was presented at the earliest possible moment to the official families of the churches I served. It is the third outline I prepared, enlarging upon the

first and second efforts. If health and opportunity afford another such ministry, the only changes I would make at this writing would be those that might be dictated by some particular local situation. The outline tells the story. The personal commentary that follows implements some of the stated or implied considerations.

The basic consideration lies here: *The interim pastor is the interim pastor.* That must be primary in the mind of the interim and in the mind of the church. It needs early emphasis. After some six weeks of my second interim pastorate, I was asked to consider an invitation to become the permanent pastor. I appreciated the compliment but felt that an interim pastor should not have found himself in such a situation. One layman, who had recently moved to this second community, had belonged to a church where an interim pastorate had lasted for six years. It is hard to conceive of this pastor-church relationship in any other terms than those implied in the words themselves. This basic consideration should not be ignored by either party concerned.

Of equal importance with the above should be the mutual understanding that the transition period from one pastorate to another is not to be a time of idleness. From the complexity of the present-day ministry and the fact that no clergyman is a paragon of efficiency in the varied potential of his leadership to the church and its membership and its community, there will always be "blind spots" that can be emphasized during an interim pastorate. It would hardly be possible for the former pastor, the interim pastor and the pastorelect to be so alike in ability and temperament as to make possible any chance of duplication in emphasis within the church's ministry.

There are always personality adjustments to be made. It appears that each pastor becomes "intimate" with about one-third of his membership. Another third is loyal to the church without regard to the personality of the pastoral leadership. The final third is probably still "in love" with some one of the former pastors and no living person can take his place in their affection. Somewhere in the past is their ideal minister and pastor. Any

pastor who gets something done . . . from pastoral counselling to the erection of a new edifice . . . has had to express an opinion or perform an act that has rubbed the fur of some sentimental soul the wrong way. And sometimes, it must be admitted, some previous pastor has been lacking in tact in personality relationships. To all such groups the interim pastor can perform a ministry of reconciliation to a larger maturing loyalty to the church and the Master.

The primary advantage of an interim pastorate lies in the temporary nature of his relationship to the church. Some laymen appreciate the importance of this situation. One such spoke up at a committee meeting. "Pastor, this is the way we have approached this annual problem. From your experience tell us whether we are facing it as we should." With a smile of understanding he added, "Don't be afraid of the answer, as you won't have to live with it!" Here is the rare freedom of expression permitted the interim pastor. It is a high privilege but it must not be abused, either in the pulpit or in group deliberations. It should be remembered that every congregation is not characterized by failure and error. There is always the possibility of making constructive advances upon the basis of past accomplishments. *The interim ministry falls far short of its possibilities for it is merely conceived as one of correction.* From the present stature of any church there is always more that it can do, more it can become as a source of spiritual power. The suggested closing "clinics" of the outline were the occasion of presenting the final challenge of continuing growth on the part of the church and its related organizations.

The church that sees the value of an interim ministry must, unfortunately, be able to afford it. It must not be that type of church which considers the lapse between pastors as a time for saving salary outlay. The cost will approximate that of the regular salary. I found that, living away from home during thirteen months, ending in October 1950, my daily expenses were very close to seven dollars a day. Naturally while glad to serve, the interim pastor must do somewhat more than break

*Mr. Munson, a Baptist minister, has through several interim pastorates worked out a philosophy of service and a technique for real service to churches.

even financially. It is a matter of maintaining one's regular home and also having suitable living quarters where serving.

Speaking of finances, it is stated here that it would seem inadvisable for the interim pastor to live with any family of the church. His ministry demands an objective approach to the life of the church. This cannot be obtained if he is in daily contact with any one family, even as a paying guest, in the intimacy of their home for meals and rest. A furnished room, a small apartment or hotel accommodations are the proper background. Of course, there will be the privilege and opportunity of new and lasting friendships on the part of the temporary pastor and there will have to be a degree of intimacy with some of the official family. But, in spirit and practice, the interim pastor should strive for a happy blending of detachment and concern. The easiest manner of gaining this lies in the maintenance of separate living quarters. The interim pastor is apt to be independent of the income for his service, save for his local needs. If so, it would not be extravagant to use two-thirds of his interim salary for his living expenses and more, if need be, to obtain freedom from any suggestion of entangling alliances. This paragraph may seem to be extreme but, as the author sees it, this is merely a monetary evaluation which is never a clergyman's primary concern. (I am neither naive nor cynical.) Nor does this mean that an interim pastorate should come to a close without some financial gain. In my personal experience I received a salary raise in the first two interim pastorates and, when I became a hospital patient during the third, my salary was continued for two weeks and only discontinued at the joint insistence of my wife and myself.

In spite of the desirability of detachment from any segment of personalities it must be understood that one primary prerequisite for an interim pastor is that of being a good listener. This has no reference to the usual counselling that will develop nor does it imply that churches who employ interim pastors are marked by internal strife. In the usual give and take of personalities, the unavoidable conflict between tradition and innovation and the continuing process of assimilating new members, there will appear some of the rougher edges of even Christian character. The listening interim can offer the opportunity of catharsis for real or imaginary offenses. Brought to light in personal interviews they will lose their power by the time the new minister enters his pulpit for the first time. During the first few weeks of

my hospitalization the thought was expressed that I might continue my relationship with the church without any other duty than that of being available for consultation in my office. Here is indicated the laymen's evaluation of this portion of the interim ministry. However, the other factors of the interim ministry are too important to be neglected even for this vital item. And so history was made, probably, when the church called an interim pastor for an interim pastor.

While waiting for a new pastor, there are some groups who lose their sense of belonging to the church. This fringe membership can be cultivated by some personal attention. New talents for service can be discovered. Another group that must continue to realize the church is still interested in them is composed of the shut-ins, the chronic invalids and the hospital patients. To these no attention from any one within the church can take the place of a visit from the pastor, even an interim pastor. Such pastoral calling should rank high on the schedule of a temporary pastor. I found it beneficial to operate on the idea of following up discharged hospital patients with a home call within a week or ten days.

Very briefly, may I mention that the

sermon barrel has no place in an interim ministry. That does not preclude the use of like ideas in successive pulpits, but it does call for a careful and fresh presentation on successive occasions. If the interim ministry proved to be longer than anticipated, would it not be disconcerting, at least, to know that you had to go home for a second barrel?

The outlined program of an interim pastorate suggests that on the occasion of the appearance of a candidate for the pulpit the interim pastor should not be present. It would be logical, then, for the pastor-elect to enter upon his new pastorate, gaining his own way into the life of the church and the community, without any overlapping of the personality of the interim. This, I am sure, should hold true, though the interim pastor should be available for any emergency situation up to the actual arrival of the pastor-elect.

In the denomination to which I belong the pulpit changes are generally handled by a special committee, known as the Pulpit Committee. As a pastor, I had special obligations to the Board of Deacons for spiritual matters and the Board of Trustees for the administrative affairs of the church. The Pul-

(Turn to page 29)



A happy occasion in any church. This beautiful wedding setting was taken at the Lakeview Christian Church in Dallas, Texas, where Kenneth M. Hay is officiating in the new sanctuary.

THERE IS SOMETHING NEW IN THE WORLD

The American Church Building

by William H. Leach*

MANY churchmen may not be aware of it but there has been developing in our nation, over several years, a distinctive type of American church building. The kind of church building that modern Americans demand is something quite new — it does not duplicate churches of any other historical era. There is something of the past in it, of course, but none of the European lands have ever dreamed a church building with the facilities which modern Americans seem to think is necessary.

There have been great cathedrals in past which our age may not be able to duplicate. Their artistry will continue to live down through the ages. There have been parish churches of such beauty as to astonish the eye. What other age have built for family use and general utility as the modern American churches are now doing? The older churches provided chancels for the choir and clergy, the nave for worship, altars for prayers and devotions, and housing for the clergy. But the most modest of new American churches go far beyond these facilities.

In an editorial some months ago I suggested that a congregation plan its

building as a family plans its home. There must be facilities for all age groups and many kinds of social activities. These ideas are back of our modern church building. Then I wrote that every church building must afford these three features:

1. A Building for Worship
2. A Building for Religious Education
3. A Building for Fellowship and Recreation

Now we would add a fourth feature which is as essential in the modern church as the first three. Every congregation must provide automobile parking space. This is essential.

Keeping these four things in mind let's set up a program for an adequate church building for a modern church. The author is not a dogmatist. In stating the various requirements he feels that he is merely expressing the judgment of the best counselors in church building.

1. To start with, secure an adequate-sized building lot. There are many good reasons for this. The new tendency is for spread-out buildings, not over two floors in height and without basement rooms. These require more land space than the old piled up buildings. If a church is going to have ade-

quate parking space it must have a good sized parking lot. Churches are learning to use their out-of-door facilities for class meetings, open air preaching and social gatherings. And, this is very important, any good building looks better on a large lot than a small one on which it is crowded.

No church today should be placed on less than an acre of land; we know of churches which have fifteen, eighteen or twenty-five acres. One of the newer tendencies is to emulate the department stores and move out to suburban areas where there is room to spread. Some planners predict that the great stores of the future will be in the roomy suburban shopping areas while the downtown stores will be secondary units. Churches may undergo the same transition.

2. Build close to the ground level. The steps or stairs by which worshipper once ascended to the house of worship are fast disappearing. The newer churches have the entrance at ground level or one or two steps above. Here again there are several reasons for this.

One is that basement rooms are no longer popular. Church school classes should be above ground. Authorities and state codes agree on this. Our Ohio state code says, for instance: "No room

*Editor, "Church Management."



FRIENDS MEETING HOUSE, HIGH POINT, NORTH CAROLINA

This meeting of friends purchased twelve acres of land for its proposed new church. The spread out building is in line with the present tendency in church building. Architects are Vorhees & Everhart, High Point; the pastor of the church is Cecil E. Haworth.



PROPOSED GRACE LUTHERAN CHURCH, POTTSOWN

Photo, Courtesy, Lawson Associates, Inc.

Architect T. Norman Mansell, Philadelphia, Pennsylvania, designed this building. Readers of this article should note the expansive land area and that it is built close to the ground. The observer is conscious at all times that it is a church. Edgar S. Brown is the pastor of the church.

wholly below the grade shall be used for any purpose other than storage, heating apparatus or fuel. Rooms used for worship, religious instruction or recreation may be placed with not more than fifty (50) per cent of the height of the story below the finished grade line and in no case more than eight feet below."

The new concept of grade level churches has been made possible by the newer forced heating installations. A basement under the church is no longer necessary for proper heating. This unquestionably has been a big factor in the new design.

There is, also, a psychological factor. The long steps offer a physical and emotional resistance. It is nice to walk from the street directly into the house of worship. There is also an educational reason. Educators seem agreed that children should not be sent to the dark, and usually damp basements.

Here, again, as in the case of the large building lots the final argument is one of beauty. Compare the appearance of the church built near the ground level with one with the steps leading to the main entrance. Your eye will respond, more favorably, to the one at ground level. For this reason some churches which have a remodeling program have built a wall which encloses the front steps to give the appearance of a ground level entrance.

3. Provide an adequate foyer, narthex or vestibule. This is a natural place for worshippers to hesitate, hanging their outer coats and greet their neighbors. It should be large enough for this purpose and equipped with the proper clothes racks. Prudence has taught that these racks should be properly administered so that clothing placed on them will be safe from prowlers.

4. Have a center aisle in the nave and have the main entrance open directly into the center aisle. It is helpful for weddings and funerals, of course. But more than that, it is psychologically correct. The worshipper has a straight and open eye lane to the altar, the symbol of worship. He is reminded instantly that he is in the house of God. The rectangular nave is to be recommended.

5. Have the altar or communion table placed in the center of the chancel so that it has the focal center of worship. There is still some argument over the correct chancel arrangement for Protestant churches. Personally I like the divided chancel — with some exceptions. I do not think it has the sanction of history that some of its proponents argue. And I think that Protestants should give preference to the communion table over the altar. I do believe that the focal center of worship should be the table or altar rather than the desk from which the clergyman reads or speaks. At the same time

I do not like to see historic churches changed in the years of their maturity. There is a dignity in age which need not yield to changing conditions. So while we may agree that the open chancel has an aesthetic appeal missing in the center pulpit arrangement we should be cautious about destroying historic values which, in themselves, offer much more.

Again, there have been many attempts to build an open chancel in a church where the center pulpit has prevailed. This must be especially well done to be effective. It is not an easy task for any architect.

I think all building committees which consider the chancel arrangement should know the distinction between communion table and the altar. They may be interchangeable in the physical church but they are not interchangeable in concept. The altar belongs in the priestly centered church; the communion table in the church which treasures Christian fellowship. It has been interesting to note that some churches of the so called liturgical tradition making an effort to restore the communion table. They feel that it, if properly placed and used, can do much to bring clergy and worshipper on a basis of fellowship. St. Paul's Episcopal Church of Cleveland Heights is a splendid example.

6. Where shall we place the choir? This is one of the questions which cannot be dogmatically answered. With the

coming of the open chancel it seemed that the position of the choir in the chancel had become established. But it appears that such is not the case. Nor is the location in the chancel definitely decided for all time. The early New England churches provided no place for the choir. When the choir developed it was placed in the rear balcony because there was no other place for it. Years ago, with the advent of the pipe organ, Protestant churches moved their choirs to the front of the church. As most Protestant churches were pulpit centered the choir and organ was placed back of the minister's seat. The open chancel changed the position of the pulpit. The choir or communion table became the center of worship. It was desirable to have an open aisle reaching to the communion table. The choir, accordingly was placed on either side of the chancel, facing the open center. Certain choir directors have never gracefully yielded to this arrangement, insisting that the choir should be in a single unit for the best musical renditions. New churches are being built which bring the choir back into the central position, where they are partially hidden by a grill or screen. Other churches have reverted to the position in the rear balcony. And, occasionally one hears an argument for placing the choir on the floor with the congregation—an innovation which seems to have found favor in some European situations.

No, we cannot be definite when it comes to telling where the choir shall be placed.

The Organ

7. Where place the organ? This depends a great deal upon the position of the choir. It also depends upon the type of organ the church secures. If the organist is also the choir director the console of the organ must be placed where he can direct his choir; when a separate choir director is employed the organist must be where he can receive instructions from the director. In the church with a chancel the organ probably should be spread out on both sides of the choir.

An organ, either pipe or electronic, is a versatile creature. Pipe organs are, as a rule, individually constructed. They require much more space than the average layman supposes. Organ builders are frequently handicapped by lack of space. An organ is a complex thing and must have elbow room. As important as space for the mechanism is the space allowed for the sound to travel to the nave and chancel. Visible pipes have been abandoned but the question of the large open space in front of the organ is still a

problem. Some churches have adopted a grill to cover the space; some others have gone all out European and have the organ, without protection, offered to the gaze of the worshippers.

8. What are good educational facilities? Here again it is difficult to say. Religious education ideas are not static. They change about every time you turn your face. In a single generation we have seen a transition from the Akron plan to the individual classrooms and then to a more generally departmentalized arrangement. The long row of little cells which were so popular a few years ago look rather awful now. So the tendency moves toward a self contained department where some classes meet in the assembly room while others have their own rooms.

Educational or Social

If we could ever decide whether the church school is an educational or social institution we might have some definite principles for equipment. Right now one point of debate is whether worship by departments shall be in their assembly or in a chapel specially provided for the classes. Studies of church plans would indicate that the chapel idea may be winning at the present time but there are some good arguments on the other side.

9. Your church should have a chapel. Most churches of any size are now providing a supplementary chapel. As mentioned under educational facilities such a chapel provides worship facilities for the various departments of the church school. The class work is divided in such a way that the various departments use the chapel at different times.

The chapel, however, serves for a larger purpose than merely providing worship facilities for the church school. If it is strategically located it will be used for private devotions by many; it also will be in demand for small weddings and funerals. There is an unfavorable reaction, today, from the too ornate funeral parlors and a desire to bury the dead from a religious atmosphere. The church which has a chapel which may be provided for this purpose can render a good service.

10. The facilities for Christian fellowship. No church, today, is being built without offering facilities for fellowship. Such opportunities start with the dining room and kitchen which are found in the smallest church. These modern church kitchens with their stainless steel equipment, dish washing machines, coffee makers and other items are a long cry from the old kitchen of a generation ago. Churches, like homes, like the comforts of living.

Dining rooms can be called "Fellowship Halls." In this way they serve a double purpose. A stage at one end can be provided for programs and drama. At the other end the kitchen. In churches of any size there will be other kitchens or kitchenettes, as they are called. These will be available in the Ladies' Parlor and the young people's rooms. They make it easy to serve a light meal without dirtying the facilities of the kitchen.

I have heard of "Ladies' Parlors" all my life but it has only been in the last few years that churches really have built rooms worthy of being called parlors. The newer churches have them. Heavy carpets on the floor, comfortable chairs and seats. Ample and well placed lighting fixtures. Good ventilation and comfortable heating are essential. Men's rooms are not so plentiful as Ladies' parlors but they do appear in some churches. Very recently we visited a Methodist church which had a smoking room. But that is rather unusual.

Athletic facilities are not as common in the new churches as they were a generation ago. Nor are bowling alleys being installed, to any degree, in the newer churches. On the other hand tennis courts and croquet courts on the church grounds are seen frequently.

11. Making the most of out-of-doors. In opening this story I told you of the need of having plenty of parking space. The parking lot is probably the most important out-of-door facility you can offer. City after city require new churches to provide parking space before a building permit will be issued. Some say that you need space for an automobile for every four worshippers; others say one car space for every ten members. It may add up to about the same thing.

Because so many people drive their cars to church, the new church architect needs to have an entrance near the parking lot. Two main entrances are necessary. The parking lot should have a hard surface so that clothes will not be soiled.

The out-of-door equipment may well include a corner nook with a fireplace, some convenient spots away from passers where small committee meetings may be held, and an open air pulpit.

12. What style architecture? Just because this is the last item to be discussed does not mean that it is the least important. But I will admit that I did have the desire to discuss other very important things before this subject was introduced. A lot of people get excited about traditional, contemporary, Gothic or Colonial and never

(Turn to page 41)

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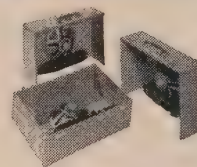


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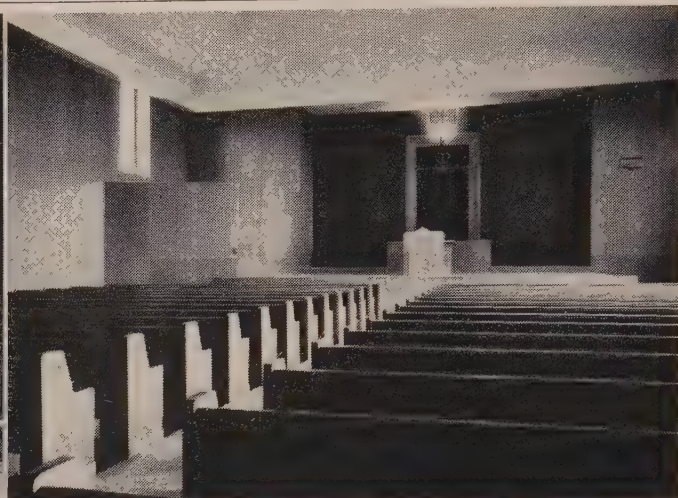
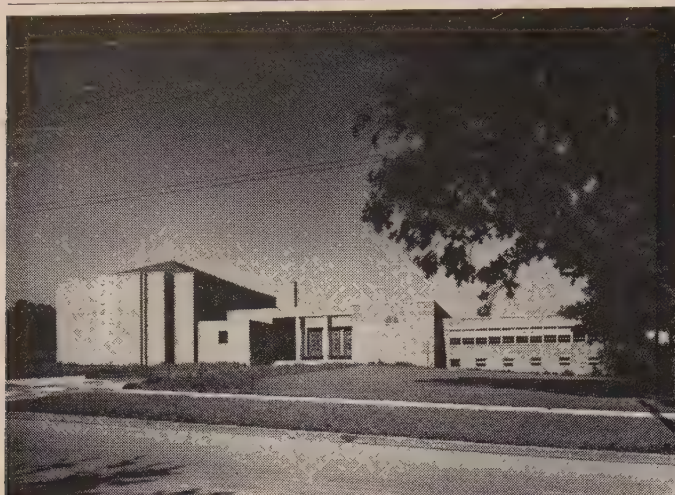
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BETH EL SYNAGOGUE, AKRON, OHIO

Left: Exterior, showing synagogue and chapel at the left. School rooms and club units are at the right of entrance.
 Right: Interior of the worship center with the ark curtain and its embroidered Crown of the Torah in the center background.

A SYNAGOGUE THAT EMPHASIZES DAY-BY-DAY RELIGION

Beth El Synagogue, Akron, Ohio

Solomon I. Moseson, Rabbi

Braverman & Halperin, Architects, Cleveland, Ohio

THE recently completed Beth El Synagogue in Akron, Ohio, is a typical example of the trend in modern synagogue architecture to emphasize the day-by-day religion rather than the once-a-week service. This trend is not new to the history of the synagogue. There was a time when the synagogue was the center of the Jewish community. Here not only did the pious gather to pray every morning and evening, but here, too, the children were taught the law of their fathers, here all communal meetings were held, and here, even at times, the poor wayfarers came for a night's lodging. The modern synagogue is merely reverting to type. The building programs of most new synagogues exemplify this trend of stressing day-by-day religion by including not only the primary requirements for religious worship, but also ample provisions for religious instruction, social gatherings, lectures and forums, club rooms for the teen agers and ample facilities for dining functions. Noticeable, too, is the inclusion in these programs of outdoor play areas for the pupils of the religious school and open terraces and landscaped gardens for informal adult gatherings. All these manifold activities are expressions of the traditional three major functions of the synagogue, Beth Hatefilah, the House of Prayer; Beth

Hamidrash, the School, and Beth Hakenesseth, the House of Assembly.

Braverman and Halperin, the architects of Beth El, have thus, quite properly, located the synagogue seating four hundred, and the daily chapel seating seventy-five, in the front of the building, with the school wing containing eight classrooms and two club rooms extending to the right. The assembly room of six hundred seats and adjoining parlor and kitchen were located in the rear. Combining these three units is a spacious lobby with walls of brick enframing a huge glazed opening overlooking the terrace and garden beyond. This friendly open lobby serves as a meeting place for the congregants after services, and as a waiting room for the functions held in the assembly hall.

Off the lobby, too, are the offices of the congregation and secretary, and the rabbi's study. It was deemed essential that the rabbi's study be directly accessible to the Bema or platform. The long services during the High Holidays make it mandatory that the rabbi be able to retire to his study without going through the congregation.

The classrooms in the school wing are designed for afternoon and Sunday school use only. Sessions are held on certain week-day afternoons after

public school hours and on Sunday mornings. Due to the topography of the site, the architects were able to locate a primary classroom, a kindergarten and two club rooms on the ground floor of the school wing. These rooms are completely above ground, and are directly accessible to the school play area. A covered porch was added at the grade entrance to the school so that pupils may be driven in their parents' cars to and from school during the inclement weather. A curved drive leads from this porch to the parking lot.

It will be noticed that the synagogue and assembly hall are divided by a folding door, making it possible for one thousand congregants to attend services during the High Holidays. This problem of provision for overflow attendance is also faced by many churches during Christmas and Easter when the seating capacity of the nave is not nearly enough for all the worshipers. A soundproof folding partition between the nave and assembly hall would seem to be the solution for the problem, and is working quite satisfactorily in Beth El.

Commendable also is the strategic location of the kitchen. A small divided vestibule between the kitchen and assembly hall serves as a baffle for the noises in the kitchen after the dishes

are cleared and the speaker's program is on. Provision has also been made for direct service from the kitchen to the garden for outdoor functions and during the Feast of Tabernacles, when a demountable Succah or Symbolic Dining Booth is erected in the garden. A connecting door has also been provided between the kitchen and the parlor, so that refreshments may be prepared in the kitchen for parlor functions. The outdoor terrace is reached both from the lobby and from the parlor, and serves as an extension of these two areas during the fair weather season.

Generally, the floors are covered with asphalt tile, slate is used for the floor of the lobby, and ceramic tile floors were installed in the toilets. The walls of the synagogue are panelled with birch plywood and there is a high birch panelled wainscote in the assembly hall. Ceilings throughout are of acoustic tile.

On the exterior, the synagogue proper dominates the entire composition by virtue of the size of its mass, the pitched slate roof, and the solidity of its walls which are enhanced by sculptured stone panels depicting the devices of the twelve tribes of Israel. These twelve panels symbolize the continuity of the history of the Jews.

Next in importance to the synagogue proper is the chapel, with its illuminated carved stone Menorah, or seven-branched candelabrum, and the carved inscription "Blessed be he who comes in the Name of the Lord."

The traditional tri-partite plan of the synagogue—the Ulam, Hechal and K'dshe K'doshim; the portico, cella and the Holy of Holies, trace their origin to the Temple of Biblical times. Beth El, therefore, was designed with a portico or open courtyard in front as the Ulam, the synagogue proper as the Hechal, and the spacious Bema and Ark facing east, in accordance with tradition, as the K'dshe K'doshim.

The focal point of the synagogue, the Ark or repository of the Holy Scrolls, was designed in the dignified and unaffected manner characteristic of the entire structure. The dominant motif on the parocheth or ark curtain, the gold embroidered Crown of the Torah, is also echoed in the etched glass windows of the chapel. There Rabbi Mose-son decided to have four crowns, illustrating the Talmudic saying, "There is the Crown of the Torah, the Crown of Priesthood and the Crown of the Kingdom, but the Crown of Good Reputation is above all these."

Throughout the design of Beth El it was the aim of the architects to retain the traditional spirit of quiet dignity,

(Turn to page 28)



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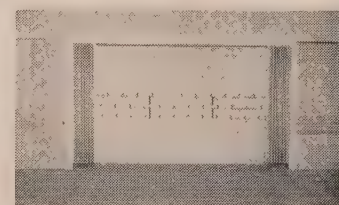
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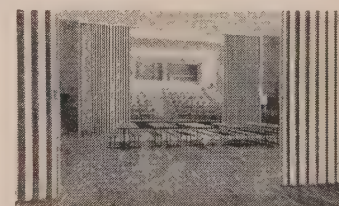
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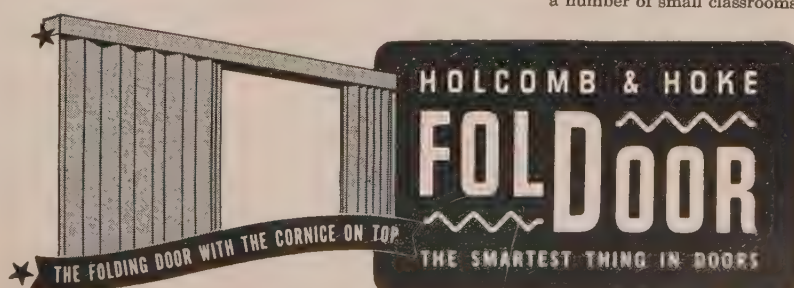
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Phenomenal Growth Numerically and Economically

THE last ten years have recorded a growth in American Protestantism that is probably unequalled in any similar period in our history. Leading denominations report membership increases as high as 37%, while income from gifts has in some instances more than tripled. The Southern Baptists show a tremendous income

increase of over 387%. A close second to this percentage is the increase of 345% over 1941 income, reported by the Nazarene Church.

The total yearly income of Protestant churches merits them a position among the larger industries of the country. A buying power of over a billion and a

quarter dollars annually, places our churches in the unique position of being a power economically in the nation as well as a power in its spiritual welfare.

A breakdown of some of the figures reported by the larger denominations follows:

PROTESTANT CHURCH INCOME AND MEMBERSHIP STATISTICS

Below is presented a report of the United Stewardship Council showing growth of some of its Protestant member denominations through the last decade.

Denomination	Members 1941	Members 1951	% Increase	Gifts 1941	Gifts 1951	% Increase
Baptist, American	1,561,289	1,554,304	—4	\$ 24,306,672	\$ 58,429,519	144
Baptist, Southern	5,104,327	6,500,000	21	40,359,038	197,241,354	387
Brethren, Church of	176,908	167,106	—5	2,072,718	6,948,967	236
Congregational, Christian	1,058,807	1,227,527	13	20,206,570	50,538,509	150
Disciples of Christ	1,669,222	1,768,294	6	13,352,364	46,299,242	246
Episcopal, Protestant	1,424,115	1,617,025	12	34,244,863	60,888,626	77
Evangelical and Reformed	655,366	735,941	12	10,224,100	25,047,692	145
Evangelical, United Brethren	625,624	712,194	14	10,418,750	27,543,443	165
Lutheran, United	1,209,544	1,401,533	15	17,958,726	52,813,585	197
Methodist	7,336,263	8,935,647	21	75,535,476	244,676,674	224
Nazarene	169,442	232,920	37	5,480,932	24,355,469	345
Presbyterian, United	188,131	219,027	16	4,467,892	10,117,075	124
Presbyterian, U. S.	538,176	702,266	30	11,935,934	40,412,207	239
Presbyterian, U. S. A.	1,960,773	2,447,975	24	42,144,449	103,581,737	145
Reformed in America	163,115	187,256	14	4,163,279	10,184,385	144
TOTAL U. S.	25,412,876	36,073,974	42	\$343,640,753	\$1,166,443,648	238
(Includes members not listed above)						

NOTE: This chart does not include all Protestant churches in the United States, nor does it show income from invested funds etc. These figures would show a total national income of over a billion and a quarter dollars annually!



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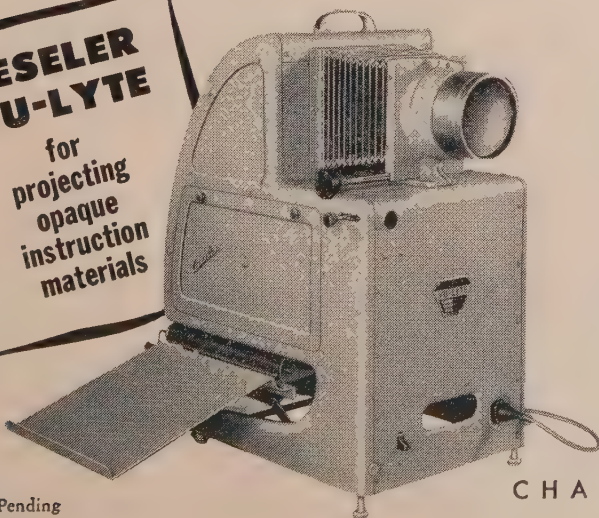
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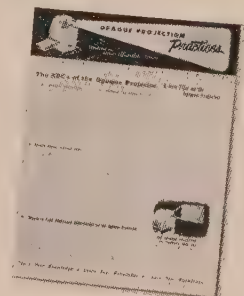
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Republicans . . .

(From page 11)

Gough, speaking of UMT, told the annual convention that "as your commander, I shall ask for your all-out effort for such legislation."

Mr. Gough went on to say that "for thirty-four years the Legion has had the answer, a national security training that is universal, economical, effective and safeguarded by civilian controls."

In a recent issue of its publication, *American Legion*, the veterans group said that it was making arrangements to have a UMT bill introduced in both the Senate and House on the first day of the new legislative session. Informed sources say they will try to have this bill head the list of all other measures introduced on that day so as to be labeled Senate Resolution No. 1, and House Resolution No. 1—thus giving them priority in consideration by Congress.

Another group at work framing a UMT bill for the consideration of Congress is the President's National Security Training Commission. This is an official body set up by the present draft law. It works on the assumption that the present law endorses UMT as a matter of principle. The job of the Commission, as they see it, is merely to write a bill which will be acceptable to Congress. It was this Commission that presented the UMT bill in the last Congress.

Men in Authority

Serving on the commission are William L. Clayton, Dr. Karl T. Compton, Lt. Gen. Raymond S. McLain (retired) and Admiral Thomas C. Kinkaid. The chairman of the commission is former Rep. James W. Wadsworth. As required by law, this group will present a UMT proposal sometime in January. This would seem to guarantee that the "great debate" over UMT will continue in the 83rd Congress.

The proposal by the commission, and the American Legion bills, will be considered by a Congress led by the Republican party. The GOP members will hold the chairmanships of all committees and their attitude towards UMT will have an important bearing on its fate.

In the House of Representatives, Congressman Dewey Short will be the chairman of the Armed Services Committee. A graduate of Boston University Theological Seminary, he once served as a Methodist minister in his home state of Missouri. Mr. Short has been the most influential opponent of permanent UMT for many years. As the ranking minority member of the committee in the last Congress, it was

his leadership that was responsible for the defeat of the permanent conscription proposal presented by the National Security Training Commission. The new commission proposals, as well as the Legion's bill will be considered by the Armed Services Committee under his leadership. On the basis of past experience, and in view of the Eisenhower pledge, it would seem unlikely that this committee would be anxious to report favorably a UMT at this time. Furthermore, GOP members in the House generally opposed this measure while they were in the minority.

Senator Leverett Saltonstall of Massachusetts is scheduled to be the chairman of the Senate Armed Services Committee. Mr. Saltonstall and this committee generally have been supporters of permanent UMT in the past. It seems likely that the new proposals will receive a much more favorable hearing from this group. At the same time, however, the leadership of the Senate as a whole will be in the hands of a vigorous UMT foe, Senator Robert A. Taft of Ohio. Whether or not Mr. Taft actually assumes the role of floor leader for the majority, his views will have a determining influence on Senate action. The Ohio Senator denounced permanent UMT during the Presidential campaign and his opposition would seem to be a formidable bulwark against its adoption.

With powerful foes of UMT in positions of Congressional leadership and a President who opposes the measure at this time, it will seem to many that the battle has been won. Judging the future by the past, this is naive reasoning. All legislative majorities are temporary and the convictions of many statesmen on this issue are relative.

Taking the longer view, the campaign of the Protestant churches against permanent UMT must continue. The available evidence indicates that they can defeat UMT if they are aroused during each national debate as they were in the second session of the 82nd Congress.

The Protestant anti-UMT campaign in the last Congress was so powerful that the friends of UMT literally cried for help. Senate Richard Russell, chairman of the Senate Armed Services Committee, dramatized this point very clearly. As the anti-UMT mail from church groups poured in, he called upon the American Legion and the veterans organizations to start a mail campaign that would offset this outpouring of sentiment.

The House Armed Services Committee also reported that there was a "tremendous amount of mail" and nearly

Pastor's Address _____

THE VALIDITY OF CHRISTIAN PRAYER

Prayer and the Soul—III

by *Albert D. Belden of London, England*

THE effects of prayer may be conveniently divided into the results of prayer upon the person praying and the results of prayer upon the world. These divisions are not mutually exclusive. If the person praying is changed by his prayer, such a change must affect the rest of society and the world at large. Similarly the discovery of objective results accruing to prayer is almost bound to react stimulatingly and healthily upon the person praying.

If in prayer the soul comes into real association with God, it would seem the most natural and inevitable of effects that moral aspiration should be awakened and quickened. Moreover, for the soul taught in the school of Christ, holiness becomes a passion, and to pray must mean to appeal to God especially for his supreme gifts—the gift of the spirit of holiness—the gift of that real increase in essential manhood and womanhood which Jesus called eternal life.

If Lowell's beautiful tribute to human friendship is true, in which he tells us

"The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares."

how much more one should expect from the friendship of God, our Father!

In communion with God then we should discover:

(a) **Mental results of great value.** The very idea of communion with the divine mind is steadying to our mental balance. To feel that we have an "open way" from the poverty of our intellect to the wealth of God's wisdom, is an immense stimulus to "think God's thoughts after him." With what impressive simplicity St. James advises those who lack wisdom to "ask of God who giveth liberally and upbraideth not."

The mental calmness and steadiness of the man of prayer is proverbial. "Thou wilt keep him in perfect peace whose mind is stayed on thee." It is said of Gladstone that he never held a cabinet meeting without spending some time in prayer. How much of that great statesman's rock-like firmness and exquisite poise of mind may be

traced to his habit of "reposing in God."

At a meeting some years ago at Leicester of the British Medical Association, one of our most eminent brain specialists, Dr. Hyslop, bore eloquent testimony to the mental value of the habit of praying. He said "of all hygienic measures to counteract disturbed sleep, depression of spirits and all the miserable sequel of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there be but a habit of nightly communion, not as a mendicant or as a repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of the whole and such a habit will do more to clean the spirit and strengthen the soul than any other therapeutic agent." Christ's command to "heal the sick" has not suffered the obliteration in Christian practice that many suppose. It operates quietly but effectively, preventively and curatively, in thousands of humble souls who pray.

To pray in the sense of opening one's mind to God must also be a sure safeguard to the honesty of one's thinking and a constant incentive to preserve one's mental integrity.

To commune with him who is Truth consciously and habitually, must burn all falsehood and insincerity out of the soul. "If we say we have fellowship with him and walk in darkness, we lie and do not tell the truth." The value of such "mental honesty" to the life and progress of the world is simply incalculable, and here we have a striking instance of how "subjective" results of prayer have an influence far beyond the praying soul. Suppose medical science, for example, had preserved in every one of its devotees or professors men who were "mentally" always at their best, perfectly honest in mind and faithful in purpose, is it not possible that long before this, cures might have been discovered for such scourges as consumption or cancer?

The story of religion is full of remarkable testimonies to actual mental development attributable to a new realization of divine resources. Call to

mind the story of Pentecost and the personal development of the apostles that resulted from it—the story of Bunyan the Bedford tinker; of John Wesley; of Lacordaire, who when he first began to preach was laughed to scorn. Let a man really turn to God and he will begin to be his best—that is the simple fact underlying such miracles of intellectual transformation. In prayer we give the perfect mind of God an opportunity to feed our mental powers. "If any man lack wisdom, let him ask of God."

(b) **Emotional results.** The mental effects of prayer merge themselves into emotional effects, and many results of prayer might be classified under either head. Yet there are distinctive emotions which prayer inevitably quickens and cleanses. To appeal to a God of Love must quicken one's conscience regarding one's loving. To come to a God who delights in mercy with a spirit of harsh unforgiveness is manifestly impossible. So prayer sweetens the disposition—especially intercessory prayer. We learn to love those for whom we pray. To regard men, even the most repulsive, from the divine point of view as one must do in prayer, is to find love made easy. No wonder Jesus told us to pray for those who despitefully use us. To bear even our enemy "upon our hearts" to God is to give him a place in our hearts too. To commune with love especially in the name of Christ, the King of Love, is to grow more loving. Who could help it? Similarly courage and hope are strengthened.

To develop a practice of appeal to God is to stimulate enormously one's courage in the face of human opposition to what one feels to be right, or when confronted by temptations to lethargy and self-indulgence.

The habit, moreover, of constantly referring one's life to the ideal demands of God, fills the horizon of life with promises of ultimate achievements. Hope thus grows ever more powerful on the wing.

A further emotional effect of prayer, which is all too insufficiently considered, is its refining influence upon one's taste and manners. The soul that habitually

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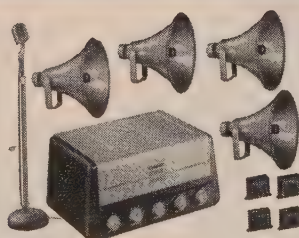


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humbles itself before Almighty God will find it easier to win free of the bombast and self-assertiveness and lack of consideration for others which all too easily characterize the animal-man. The shining of Moses' face—the refinement of feature developed by many a praying saint—are indications of that resplendent goodwill which clothes the soul, that truly waits upon God, with the very beauty of the Lord.

(c) Volitional results. There is a prayer of the mind, and a prayer of the heart, and there is also a prayer of the will. The mere act of praying should have a tonic effect upon the will. It introduces one to the presence of a Friend whose "overflow may raise us from what is low." It brings us into communion with One who is essentially active, who has a program for human life—a will to "be done on earth as it is in heaven." It is impossible therefore to pray without incurring a sense of divine commission—a fact that Jesus doubtless had in mind when he urged his disciples to pray God to send forth "laborers into his harvest."

The lifting of the human will to the divine has always been regarded as the supreme aim of prayer. Clement of Alexandria puts it thus: "Just as men at sea attached to an anchor by a taut rope, when they pull at the anchor draw not it to themselves, but themselves to the anchor, those who in the Gnostic life—as they say—'draw God to themselves' are unawares bringing themselves towards God."

The habitual reference of one's affairs to God as a familiar friend must have a very great constraining influence upon the human will and must bring one very near to a divine control of all decisions and choices.

The culmination of the prayer-life is thus seen to be an active "walk with God," a cooperation with him in practical ways, a communion, not of idea or word or feeling only, but also of action, thus completing the correspondence of the human life with the divine life. The great climax of subjective prayer is the perfecting in us of the divine image and the effective domination of our being by the divine energy.

As the lad who in Nathaniel Hawthorne's great story grew into the likeness of the Great Stone Face he daily regarded, and as people who live together tend to grow like each other, so the daily walk with God results in God-likeness. The person praying becomes truly one with the person to whom he prays. And with such reproduction of the divine personality goes inevitably the corresponding gifts of his influence and power.

These results of prayer in the soul

are of superlative value. So great are they that they can hardly be exaggerated. To find oneself growing calmer, stronger, purer, more energetic from the practice of prayer is surely to have convincing proof that one is in touch with God—that his superior life is flowing down into one's being.

We must, however, realize that the term "subjective" in this connection does not mean that the results are only humanly contrived. They are not to be viewed as the results merely of auto-suggestion and self-hypnotism, for the simple reason that such effects do not transpire except under a strong conviction of the objective reality of a personal God. The theory that "subjective prayer" is man talking himself into a better condition is simply ludicrous. The results do not happen on that theory. In fact, let such a theory govern the action and so far from the results we have described occurring, the very opposite will occur—the soul will depreciate mentally and emotionally. Audible self-speech is a sign of weakness.

Finally a very important consideration in this regard is that the term "subjective" must not be taken to mean merely self-regarding prayer. The finest subjective results of prayer do not accrue to the self-centered soul—not even to the soul set upon moral distinction and spiritual culture—they accrue rather to the soul whose thought is attuned to the selflessness of the Redeemer—God. In other words, you cannot limit prayer to its subjective results without injuring those results.

Beth El Synagogue . . .

(From page 21)

elusive subtlety and lack of ostentation. The architecture of the synagogue, traditionally, expresses itself in a "Still small voice," and is not given to huge awe-inspiring towers or domineering domes. It does not sing a song triumphant, but rather a plaintive chant of the humility of man before his Maker.

This architectural concept is not only expressive of the historic synagogue, it also serves the very practical purpose of lowering the cost of construction in these days of high building prices. Both the rabbi and the building committee of Beth El were pleasantly surprised when the bids were opened in the fall of 1950 to find that the contractor's figures coincided very closely with the original estimates which were prepared by the architects. Moreover, the building was completed, including landscaping, parking lot paving and all furnishings for a round sum of five hundred thousand dollars, which was the original contemplated allowance.

The Interim Pastorate

(From page 15)

pit Committee also required consideration in certain matters. During my experience I had occasion to return to my own home two or three times on personal business matters. I felt it obligatory to clear my absence for even a day or two with at least the chairmen of these three groups. I was being paid to serve as their interim pastor and not to transact my personal business in another community. (This thought would apply with equal potency to the permanent pastor.)

A ticklish problem for the interim pastor will arise when he will be asked to pass judgment on possible candidates who are being considered for the pulpit. It would appear wise to establish a "hands off" policy, as far as it is humanly possible. As time passes, the interim pastor will be able to estimate some of the qualifications required in a permanent pastor for that particular church. Such abstract advice, rather than dealing with specific personalities, would seem to be a better service. Here is one place where it is better to fall over backward in striving for an interested detachment. A failure here could have many regrettable effects upon the church and one's fellow ministers.

With a change in pastorates there is apt to be a spirit of discouragement on the part of some within the church. There will be a tendency to view both the past and the future through rose-tinted glasses. The past may seem to be better forgotten; the future may appear as the desirable utopia of pastor-church relationships. No odious references should be made either to the past or to the future. The approach must always be constructive. The pastor-elect should be able to embark upon his new ministry with the expectation of finding an enthusiastic, united people, straining at the leash for progressive action in all departments of church life.

The interim pastorate all boils down to that with which we began, reiterated and underlined throughout the period. *The interim pastor is the interim pastor.* No program initiated, no word spoken, no act performed, no friendship or acquaintance made has a place in the interim ministry save as it serves in preparing for the arrival of the new pastor. Because of the interim ministry the church should be a better and stronger church when the new minister arrives. The interim fades away into a transient experience for all concerned with a new loyalty to the church and high expectations for the successful ministry of the new pastor on the part of the entire membership. To be

both corrective and constructive let the interim pastor call and recall to his own heart and mind his primary purpose for being on the scene at all!

(The detailed plan for the interim pastorate proposed herewith, as it was conducted in the First Baptist Church of Olean, New York, follows.—Editor)

The Interim Pastorate of the First Baptist Church, Olean, N. Y.

As the present interim pastorate begins, it will be of real value for all concerned to become aware of certain factors inherent in such a relationship. There are definite considerations that it

will be well to clarify as we begin our work together:

1. The continuing difficulty of an interim pastorate lies in the fact that the length of time involved is an unknown and indefinite quantity.

2. There will be interruptions in the continuity of the pulpit ministry.

3. However, the interim period between permanent pastorates can become a most beneficial time, even in the life of a church such as this that has no special disagreeable difficulty to forget or to forgive.

Two extreme attitudes should be avoided, our course being charted between them:

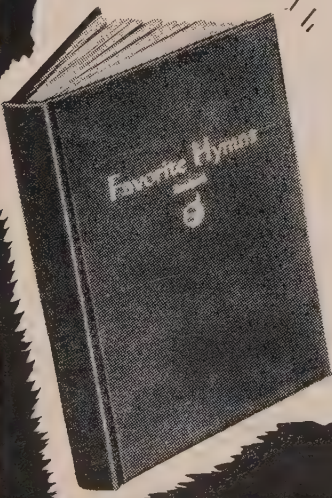
A. The program and objectives of an



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interim pastorate should not be too exhaustive or complex. It is, as the term implies, but an intervening period.

The personality and method of the interim pastor should not become a fixed factor in the life of the church.

THE INTERIM PASTOR IS THE INTERIM PASTOR.

B. On the other hand, the time between pastors should not be wasted. It should not be a period of idleness, of helplessness, or of mere passive waiting and expectancy.

The life of the church should neither stand still nor tend to develop into a mere automatic routine of activity.

4. It should be borne in mind that this present interim relationship begins at the opening of the summer season when the life and problem of the church and the church habits of its members undergo a real change from the "busyness" of the church year.

Approaching Our Problem

There are some items of thought and action that might well occupy the time, attention and effort of all concerned during this period.

There are certain basic factors that should be within the knowledge of each officer and member of the church. These factors, it would seem, should often be within the conscious prayerful concern of the entire church. Actually they are always present; and, most likely, it is part of the privilege and responsibility of an interim pastor to bring them into the deliberations of the official family and, indeed, of the entire church membership.

It is suggested, then, that our period of service together be devoted to thinking, praying and planning together along the line of

THREE QUESTIONS

1. WHERE ARE WE?
2. WHERE DO WE GO FROM HERE?
3. HOW DO WE GET THERE?

Though often unexpressed, these questions are the means of constantly evaluating the life and progress of our church. These three questions are offered as the key to our mutual effort.

These questions should be asked in the following areas:

1. In respect to **Ourselves**.

The development and deepening of the personal individual Christian life of each member must continue during this transition period. It may be an interrupted period in the total picture of the church, but the individual, at least, should continue to grow and develop as a Christian.

2. In respect to **Our Church**.

This should include the organizations within the total life and program of the church. The mutual relationship existing between the church and its organizations should receive some

emphasis and the contribution made by each to the other made known.

3. In respect to **Our Church's Appearance**.

4. In respect to **Our Parsonage**.

(Note: Your interim pastor will be primarily concerned with Nos. 1 and 2 above. The others are mentioned here only to complete the areas of our interest.)

ANSWERING THE QUESTIONS TOGETHER

It would seem desirable to employ this summer period as a time of becoming acquainted.

The continuity of the pulpit ministry, the pastoral care of the sick and the aged, the use of opportunities for counselling, and preparation for the following program are suggested avenues of approach for the interim pastor in the immediate future.

When an understanding of the available time at our disposal is definitely reached, these questions can be considered by every one concerned through a series of prayer meetings. Such meetings would primarily be with certain groups within the church. They would in no sense effect the established prayer meeting. As time permitted, and as the need seemed to exist as we come to know each other, certain groups within the church would be invited to meet separately with the interim pastor in the spirit and practice of prayer. Each group would be assembled for the purpose of evaluating its own status and its contribution to the life and program of the church in the light of the Three Questions we have asked ourselves.

Groups: As a minimum: One of the official family of the church and its organizations, and one for the entire membership.

As time allowed, this series of meetings would be enlarged to include such specific groups as men, women, organized groups of men, women or young people, the church school, and the deacons, deaconesses, and the trustees.

Purpose: Prayer.

Outline the function of each group. Outline of the relationship of the group to the church and the other organizations and activities of the church.

Discussion by the group of its own program in the light of the Three Questions that each group may reach an understanding of its part and place in all that the church is and attempts to do.

To re-phrase the objectives and purposes of these suggested meetings, we might think of them as being a

PRAYER CLINIC

with all that these two terms from religion and medicine might imply.

IMPLEMENTATION

As these prayer meetings with the individual groups within the church are

held, certain facts might be discovered and desired objectives made clear. Such findings could be presented through a series of charts. It might develop that a Fellowship Hour for the entire church might be the proper occasion for the presentation of the conclusions reached through the prayerful study of the Three Questions.

In all of this the following spiritual factors would be reviewed and receive appropriate emphasis:

CHURCH LOYALTY

WORSHIP . . . Public; private

PRAYER . . . Corporate; personal

TALENT . . . Discovery; use

TIME

MATERIAL RESOURCES

For Our Mutual Understanding

When a candidate for the pastorate is invited to conduct the services of a Sunday, it would appear wise for him to have the full responsibility of such services. The interim pastor would be absent from the services of those Sundays.

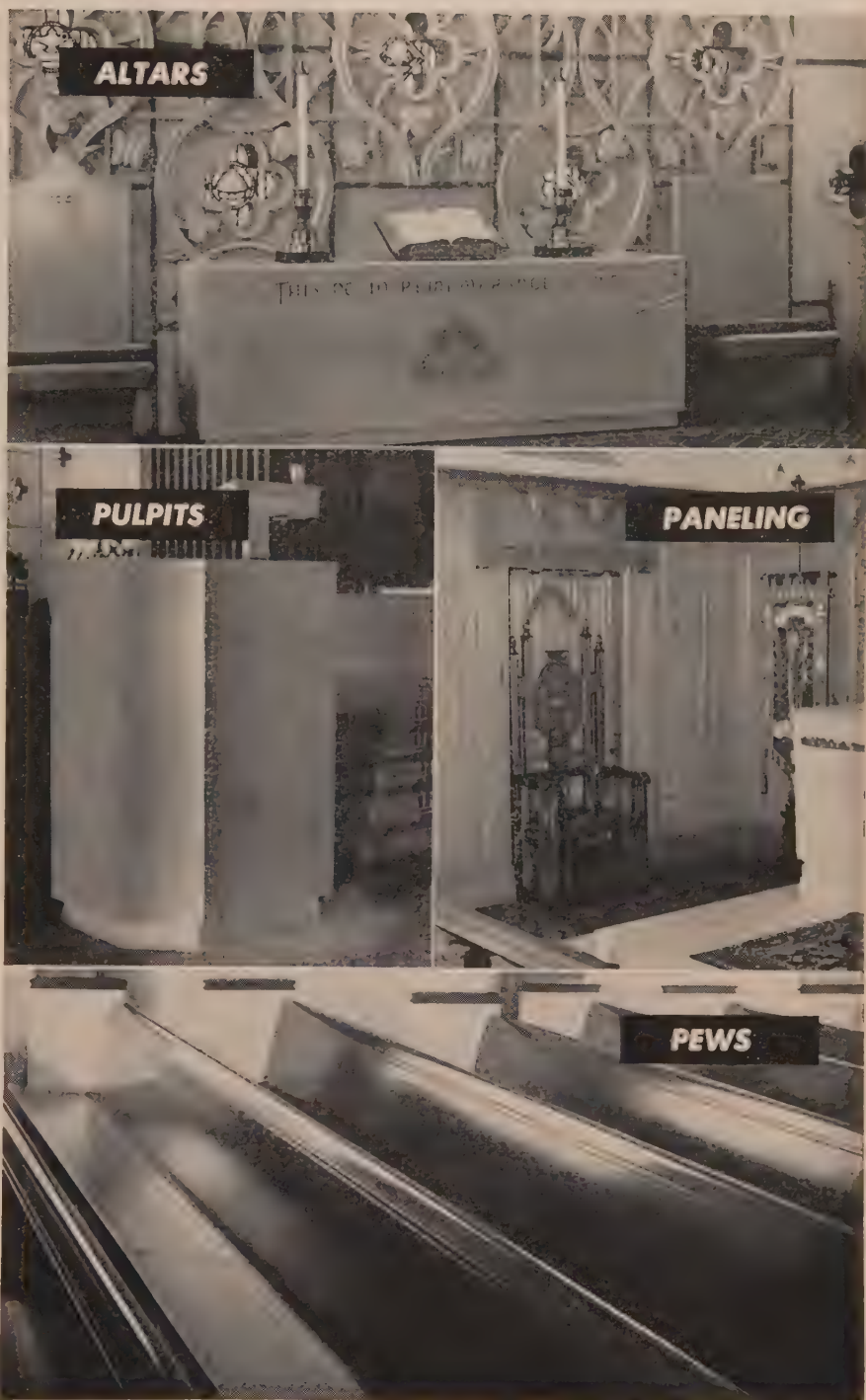
During the last few days of the interim period, the interim pastor will gradually fade out of the picture, making no new contacts, except in emergency situations.

It might also be wise to avoid any overlapping of personalities upon the arrival of the new pastor.

At the close of the interim period, the interim pastor will make a report on the usual pastoral activities that will have occupied his time.

There will be but one purpose and objective on the part of the interim pastor. That which he may say and that which he may do, will be said and done for the sole purpose that the church may be better prepared for the arrival of its new pastor, when, in answer to prayer for Divine guidance, pastor and people have been brought together.

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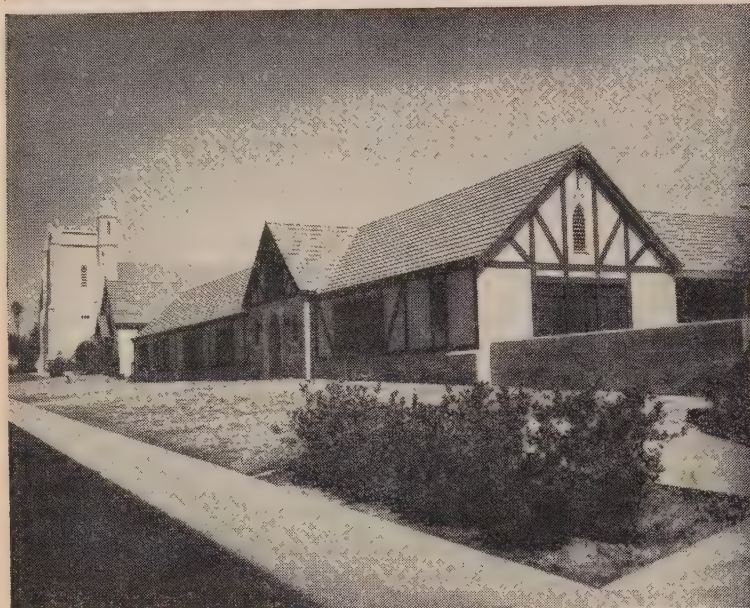
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THE CHILDREN'S BUILDING
Presbyterian Church, San Marino, California

Above: Exterior of the new Children's Building, San Marino Presbyterian Church.

Right: (Left to right) Martin Baker, the first pastor; Frederick W. Cropp, present pastor, and Robert W. McClellan, associate pastor at the entrance to the new unit.



Dedication Service

A NEW addition to the impressive group of buildings that comprise the San Marino (California) Presbyterian Church was recently dedicated by the Reverend Frederick W. Cropp, minister. The new unit was the Children's Building. This new \$135,000 building was the gift of a church member, Benjamin Clayton. The edifice, designed by architect Harold Johnson, is of English Parish Gothic architecture with a stone front. It is 7,000 feet square in area with another 2,000 feet devoted to outside play areas. Ninety teachers are in charge of the 1,000 youngster Sunday school under the direction of Gertrude M. Herberts, Christian education director.

The new Children's Building reflects the rapid growth of the church, which was organized in 1941 with 77 charter members. Today the church has nearly 1500 members and a beautiful church plant valued at \$750,000. And further, the entire property is practically debt free.

The dedication service, conducted by Dr. Cropp, who was assisted by the Reverend Martin Baker, the first pastor, and the Reverend Robert W. McClellan, associate pastor, follows:

The Call to Worship

The Invocation

The Scripture Reading: Psalm 100

Remarks and Recognitions

The Board of Trustees

The Building Committee

The Architect

The Contractors

The Christian Education Council

The Director of Christian Education

The Superintendent of the Nursery

The Children—"Jesus Loves Me"

The Litany of Dedication:

MINISTER: Except the Lord build the house, they labor in vain who build it.

RESPONSE: I was glad when they said unto me, Let us go into the House of the Lord.

MINISTER: Dearly beloved brethren: For as much as it pleased Almighty God to put into the heart of His servants to build this house for His worship, let us now fulfill the godly purpose for which we are assembled of dedicating it to the honor of God's most holy name.

God and Father of our Lord Jesus Christ, our Father who art in heaven.

RESPONSE: To Thee we dedicate this Children's Building.

MINISTER: Lord Jesus, Son of God, Saviour of the world, Head of the Body which is the Church.

RESPONSE: To Thee we dedicate this Children's Building.

MINISTER: Spirit of God, given to be our abiding Teacher, Sanctifier, and Comforter: Lord and Giver of life.

RESPONSE: To Thee we dedicate this Children's Building.

MINISTER: To the teaching of little children whom we bring to Thee, Father, Son and Holy Spirit, in this perfect place; to the high hope that here they will learn to know Thee and to love Thee; to the solemn commitment that we shall do all we can to

bring them to Thee who alone can bless them as they grow in wisdom and stature.

RESPONSE: To these high purposes we dedicate this Children's Building.

The Dedication Prayer

The Unveiling of the Memorial Plaque

The Benediction

People who practice stewardship always find themselves taken care of in times of crises by a Power higher than their own.

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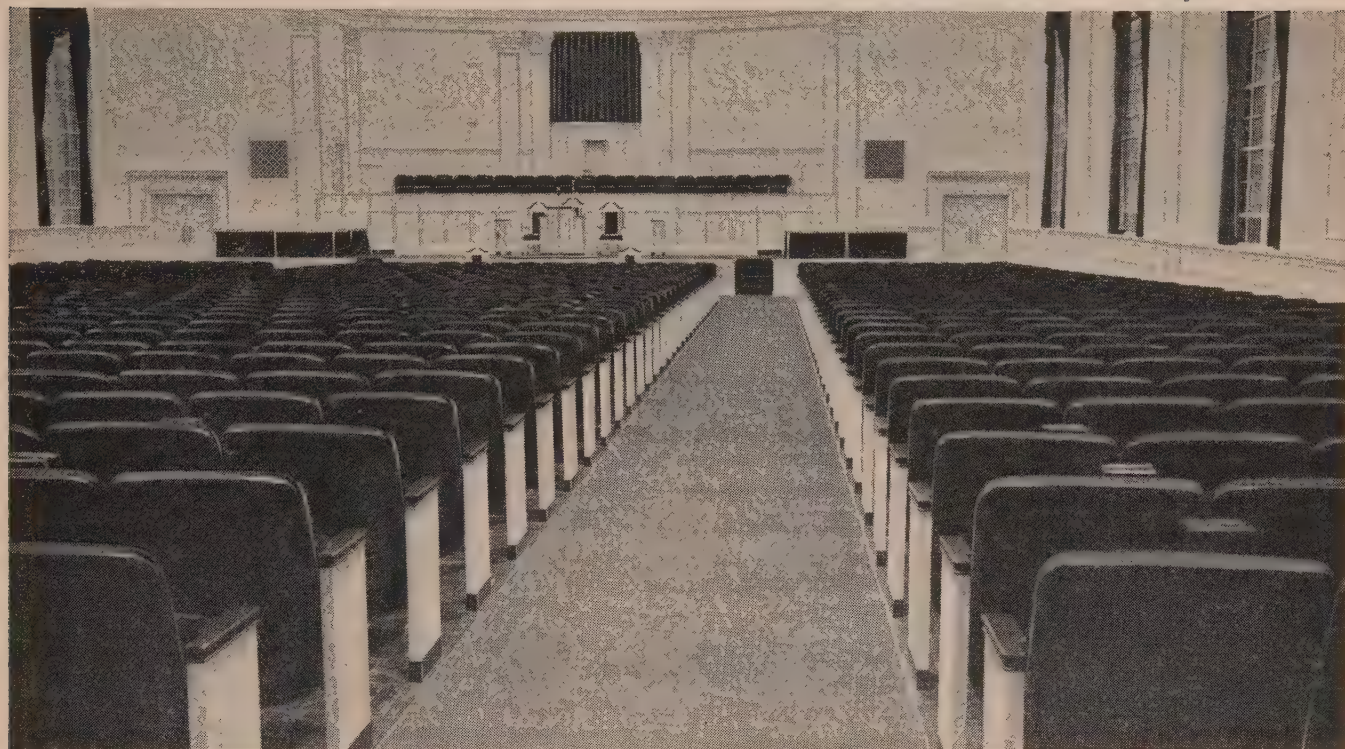
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First Baptist Church, Springfield, Missouri

Architects: W. T. and R. W. Vahlberg

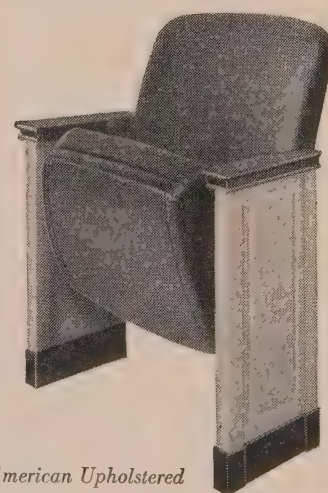


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DO YOU GET THE MOST FROM YOUR ORGAN?

Potentialities of the Small Organ

by Everett Jay Hilty*

"An organist must endeavor thoroughly to understand the organ which he is about to play, in order that he may achieve the best possible results. One has often heard an organ, treated by two equally good organists, that sounded better in the hands of one than in those of the other. That is due to the fact that one has better taste than the other in the combination of registers."—Dom Bedos de Celles, *L'art du facteur d'orgues*

IN 1775, Carl Phillip Emanuel Bach wrote of his father that "no one understands the art of registration as he did. This knowledge passed away with him." Contemporary accounts tell us of J. S. Bach that "his method of registration was so unconventional that many organists and organ builders were horrified when they saw his selection. They believed that such a combination of voices could not possibly sound well, but they marvelled when they later noticed that it was exactly in this way that the organ sounded its best and that it had only received something heterogeneous and unconventional which their own manner of registration lacked!" (The Little Bach Book, ed. by Nickel).

Here is the answer to those who pay little attention to registration, assuming that all of the music is in the notes. While we do not condone those who use exaggerated colorings and tempo, thereby drawing attention to the means rather than the music, we also have little patience for those who justify their lack of imagination or laziness in not becoming thoroughly acquainted with the organ they are to play by claiming that they are performing as Bach did! C.P.E. Bach also states that "insight into the character of the piece is necessary. The signs determining whether notes are to be slurred or to be played staccato are often missing." Rousseau's *Dictionnaire de musique* (1775) contributes: "... one who renders only notes, keys, scales, and intervals, without comprehending the meaning of the phrases—even if he is precise otherwise—is nothing but a 'note-gobbler'!" Do not be misled by the technicians who are mere "note-

gobblers" any more than by those who cover their technical inadequacies by resorting to Kaleidoscopic tonal colorings and "oleaginous ditherings."

One other tragedy found in today's organ profession is the display of "cultism." I know of a well-known music school where the students of one of the organ professors attend recitals of a colleague's students and sneer at the fact that Karg-Elert* is played. These "decadent romanticists" in turn attend the first professor's student recitals and criticize the all pre-Bach and dissonant modern works played! Must we be so narrow and prejudiced that we cannot know and appreciate (or at least tolerate) all the schools of composition?

Intelligent interpretation demands some knowledge of the school of composition and type of organ for which compositions were written. For example, French organ music registered for resonant cathedrals would not bear the same registration (even if the stops were available) in one of our stuffy "parlor" churches. Frescobaldi, in the preface to his *Toccata* published in Rome in 1614 says, among other rules of performance: "This kind of performance must not be subject to strict time—but) as in modern madrigals which are sung, now languid, now lively, in accordance with the affections of the music. . . . The cadences, though written as rapid, must be performed quite sustained; as the performer approaches the end of the passage of cadence, he must retard the tempo gradually . . . it is left to the good taste and fine judgment of the performer to control the tempo, which consists of the spirit and perfection of the manner and style of interpretation." According to Dorian, the influence of this subjective vocal style continued until "the severe Baroque of Bach's polyphony changed organ performances into an objective, transparent, specifically instrumental style."

For those interested in becoming better informed as to styles and interpretation, I have appended a short bibliography. Following this is a selected list of music suitable for use on a small organ, some with specific registration suggestions to add definition to

some of the general suggestions in this paper.

It would seem needless to say that our first duty in playing an organ is to become acquainted with it. Yet many organists play for years without knowing whether theirs is a "straight" or "unified" organ, or whether there is any duplexing. Duplexing means making available the same stops on more than one manual. Suppose we had a seven stop organ. Instead of having, say, four stops on the swell and three on the great, the organ will be much more flexible if all seven stops are playable from each keyboard. Then one could use any stop or combination of stops against any remaining stops, even though they all (theoretically) belong on the same manual. Even large organs sometimes employ duplexing. For example, our large four manual Austin at the University of Colorado has the tuba magna in the solo division duplexed to the choir manual—a very useful device since one may then play the tuba magna independently against the rest of the solo reeds. Sometimes organ companies duplex stops and give them different names—they may call the swell stopped diapason a gedeckt on the great. It is important to know which stops are genuine and which are merely duplexed. Sometimes duplexing is cleverly concealed by making a great 8' diapason a 4' diapason on the swell, and vice versa.

Unification means the extension of a set of pipes several octaves beyond its original pitch and then tapping it at various pitch levels for more stop tabs. Thus, a 16' bourdon might be played as an 8', 4', 2 2/3', 2" and even 1'. The compass of a pipe organ is sixty-one notes. If the organ is made to use octave couplers, the bourdon will have seventy-three pipes. However, the unified stop must be extended to ninety-seven pipes in order to accommodate the higher pitch levels at the top octave. We might read on the swell organ: bourdon 16', gedeckt 8', flute d'amour 4', nazard 2 2/3', and piccolo 2', and they might be all the very same stop played at the various pitch levels. To test this, play the bourdon, then drop an octave and play the gedeckt, drop down another octave

*Director, Division of Church Music, University of Colorado. An address delivered before the Biennial National Convention of the American Guild of Organists, meeting in San Francisco.

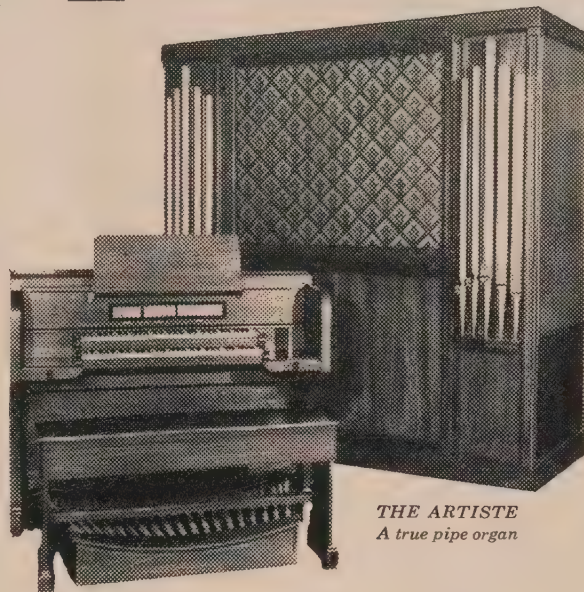
and play the flute d'amour—if there is no change of quality you have a unit. Some organs even have complete units duplexed. This is (or was) the basis of theater organ construction, so that out of four or five units the organ console would be teeming with stop tabs. I actually knew of a four manual theater organ with only three sets of pipes! This extreme use of unification is unthinkable in a church organ. However, a certain amount of unification may be desirable in a small organ for added flexibility. May I quote from Clutton and Dixon:

"The extension organ, in its essence, is simply the coupling in octave, sub-octave, and other pitches, of selected single ranks of pipes of complete compass. It is not a little remarkable that the most strenuous opponents among organ builders do not scruple to fill their instruments with a copious array of octave and sub-octave couplers. Many players also do not hesitate to use these indiscriminately, thus producing a much more ill-balanced effect than even a badly designed extension instrument. One advantage of an extension organ is that octave and sub-octave couplers, as separate draw-knobs or stop-keys, are almost entirely absent; consequently, abuse is impossible. Their appropriate selective use, with suitable ranks, is inherent in the instrument itself but (provided it is properly designed) the balance is not upset."

On a unit organ the organist does not have to resort to do much playing in unusual ranges, etc., as may be suggested in this paper, the selected ranges being at his disposal; but he must be judicious and artistic in his combination selections. Every stop should be individually tried against every other stop to ascertain exactly which stops are "real" and which are "borrowed," and they should also be tried in every conceivable combination with every other stop on the organ, so that the organist will be aware of the possibilities of his instrument.

One should learn to be economical in the use of stops. How many times do we see the registration given "flutes and strings," which usually is about the dulllest combination on the organ. Use individual stops, using additional stops only for a specific purpose! Characteristic colors may be modified by other stops. Thus a reed may be made more mellow by adding a round 8' flute, more piquant by adding a 4' flute, nazard or 2', or it may be made keener by adding a bitey string. Early Cermans considered the 4' stops as adding more power and solidness but very little brightness (except string). If merely coloring is desired, skip the 4' and add 2'. One of the most useful stops on a small organ is flute 12th. It makes a quintadena when used with an 8' flute, a synthetic orchestral oboe when

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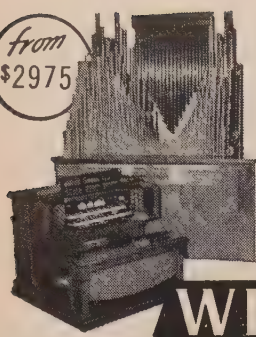
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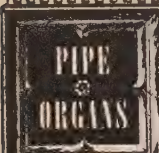
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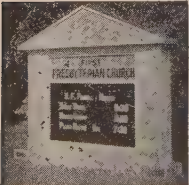
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used with an 8' string (a 4' flute usually helps this combination), and an imitation baroque cornet when used with a soft 8', 4' (and possibly 2') plus the octave coupler.

Form the habit of contrasting colors in purity. Too many players allow one color to spoil another. In combinations for bigness omit the softer stops—they are not only superfluous, but are apt to destroy the clearness of the music. The only time they will be apparent is when they are out of tune! This is also true on most electronics. For "full" organ try only the 8' and 4' diapason, 12th and 15th. The addition of more stops may muddy the ensemble. For congregational singing a bright tone is preferred to a heavy, thick tone—remember, the 8' pitch is the pitch the people are singing, therefore they will not be able to hear it.

Since the pedal is usually inadequate on small organs, devices must be used to make it appear more than it is. When playing on one manual, the other manual might be considered as an independent pedal. Thus an "organo pleno" registration might be full flue (except soft stops) on one manual, with whatever reed is available on the other, coupled to pedal. Pedal reed against manual flue gives a wonderfully solid effect. Another device is to play the pedals in octaves. This can be done more often than might be supposed, and is particularly valuable when the melody is in the pedals. (For the development of a superior and easier pedal octave technic, buy "Organ Pedal Technic" by Pietro Yon, published by J. Fischer, \$1.00). In some compositions the pedal may be doubled with the left hand, thus giving the benefit of manual octave couplers.

It is not necessary constantly to use 16' tone. If the ear is given a rest once in a while from the customary 16' tone, it will be the more effective when used again. There are also many effective organ compositions which use little or no pedal. In order to get a 16' and 8' pedal to balance, say, an 8' and 4' flute manual combination, try using the 8' flute coupled to pedal, and use the manual 4' coupler—this gives a pedal 8' and manual 8' and 4' (except on tracker action organs).

Try all the stops at all pitch levels—do not be afraid to play an 8' solo passage an octave higher on a 16' stop, or an octave lower on a 4' stop. In playing a recital on a small organ in Texas, I found the swell 16' bourdon the most beautiful 8' flute on the organ! In a recital on our 100 stop four manual Austin at the university, I discovered the choir piccolo (2') made a most delightful pedal 4' solo for a par-

ticularly intimate passage!

String tone, as a rule, sounds best in low registers, flute tone in the high registers; yet composers or editors sometimes register melodies below tenor C for flute! Remember that registrations are usually worked out with a particular instrument in mind... always feel free to register a composition for your particular instrument. Some organ teachers pronounce "rules" for registration, such as "never use the diapason as a solo stop." There can be no rules in art, only principles. Your ear (or someone else's) is your guide—and not at the console, but in the sanctuary or auditorium. It costs nothing to try the most apparently screwball combination, and you might be pleasantly surprised!

Suppose one desires a full, rich "English" type of tone, a solid diapason chorus. He tries the only 8' diapason on the organ with 16' and 4' couplers. If it is too muddy, he discards the 16' coupler and couples the swell 16' bourdon, or a swell 8' stop to great 16'. Or he may play the passage an octave lower, using the 8' and 4' diapasons, with octave coupler. If the 4' coupler becomes too shrill, he couples from the swell for his 2'. He explores every possibility and tonal range before deciding which is best; his ear, rather than his eye, being the final judge.

For a full string ensemble, one might couple the swell salicional and celeste to great 16', 8' and 4', then play an octave higher on the great, with the great unison off and 8' flute with 16' coupler. This gives in actual sound an 8' flute and string, 4' string and 2' string. The flute gives a certain amount of body to the combination without being too obvious. If there are more strings on the organ, the organist will, of course, experiment with all of the stops available, trying all ranges and pitch levels in various combinations.

For an 8' and 2' combination, the 4' flute may be played with the unison off and 16' and 4' couplers. Better still would be to use the great 8' flute, swell to great 4' (octave coupler) with the swell 4' flute, thereby achieving a better balance through the use of two independent sets of pipes.

All celeste stops (string celeste, flute celeste, unda maris) are sets of pipes deliberately tuned either several vibrations sharp or flat in order to create an undulation with a companion stop. This usually gives a more refined type of tremolo than the regular valve of fan tremolo. In order to prevent misuse through ignorance most builders tie up the celeste with its mate so that

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when you draw, for example, the voix celeste or voix angelica, the salicional or gamba will automatically play with it. Nevertheless, the celeste would be more useful if it were installed to draw separately. It might then be used in combination with other stops such as the dulciana or flute (if the celeste is not too keen) so that other subtle celeste effects would be available. Any organ maintenance man can divorce this marriage easily, but you must understand how to use this vibrato effect.

One of the purposes of both celestes and tremolos is to obscure the tone line. Therefore, they should rarely be used in contrapuntal music, to accompany vocal music, or in full combinations. They are suitable for ethereal effects, impressionistic music and where chords are meant to sound amalgamated rather than clean.

The tremolo is useful in making a stop or combination somewhat change its identity. Thus, a flute combination might be played in a low register, then on a new phrase played in a high register with tremolo and sound quite different. This is also true in using the swell (expression) pedal. Having the box wide open and then closing suddenly between phrases or sections gives even a different timbre to some stops by cutting down on the higher overtones. Reeds and strings become more mellow with the box closed. Illusions of antiphonal effects may be created, even when the tones are coming from the same location.

To create a smooth crescendo start with a soft stop, box closed, gradually open. Then suddenly close and add the next stop in volume, gradually open. Then close and add the next stop in volume. Cleverly and artistically done, this will give the effect of a continuous crescendo in sound without the obvious addition of stops. A smooth decrescendo is obtained by reversing the process.

A well regulated crescendo pedal (the pedal to the right which adds stops one at a time) is an important item, particularly if one does not have any general combination pistons. The crescendo pedal can be regulated to add stops and couplers in any manner the organist chooses. Many times the crescendo pedal is very poorly set up. Sometimes it is well to leave off certain couplers (16' great to pedal) and reeds which have a habit of being out of tune. These can be added by hand. You can plan your crescendo pedal to build up in any manner you desire and have your organ maintenance man fix it the way you specify. You might have typed out the order of additions to the crescendo pedal. The important thing is to know what comes on

when! I am in favor of the old-fashioned crescendo pedal indicator instead of merely a light.—I have one on my church organ and know exactly what stops come on at each point of the indicator; this is worth several general pistons!

Do not be afraid to make changes in music when it would seem advisable for simplifying or for artistic reasons. Thus, many compositions contain progressions of chords doubled—each hand playing a fist full of notes—making smooth playing well nigh impossible. Play the right hand notes with both hands, using a 16' coupler, or with 16' stops added; or play the left hand notes with both hands using a super coupler or 2' stops. Analyze the music carefully to see that no violence is done to the composer's intentions. Be sure the bass and soprano lines sound as originally written.

Sometimes the left hand will have thick chords against a right hand melody. If you cannot get a satisfactory balance (usually because all the stops are in one box) thin out the left hand chords by omitting duplicated notes. Cadences may be made to fade away more effectively by gradually dropping off extra notes until only the essential harmonies are left.

Sometimes just a few tonal changes can improve a small organ immeasurably. Even just shifting an 8' stop to a 4' by moving the pipes down an octave may make an amazing difference in a small organ. When the time for this comes, consult an experienced organist, preferably one without an axe to grind, and a reputable service man or factory representative.

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ONE TEST OF A SAINT

Reverence for Life*

by Frank H. Ballard†

THIS address is about one of my personal heroes. I will not yet mention his name, but I would be interested if I could watch your faces to see where I could first detect a glint of recognition. He was born 76 or 77 years ago in a Protestant manse in one of the most delectable parts of Europe. He grew up to be a man of great distinction in several spheres of life. He became a famous organist and wrote the standard life of the composer Bach. He became a theologian and wrote books, especially on New Testament subjects which while they have not usually pleased the experts, have at least challenged them to think again. He became deeply interested in the complex problems of modern life and wrote books on ethics and sociology—which are only long words for the art of living as individuals and in communities—which have never received the attention some of us think they deserve.

Not satisfied with all this, he qualified as a medical doctor and went to Africa as a free-lance medical missionary and there he has ministered to thousands of people who would otherwise have had no one to assist them but superstitious witch doctors.

By this time, many of you must know that I am talking about Albert Schweitzer who though not one of the best known, is certainly one of the greatest men of our times.

Now when a man turns away from academic life to become in the fullest possible sense of the word a man of action, it does not mean that he ceases to be a man of thought. Indeed, there are some who are never stimulated to their greatest intellectual achievements until they come face to face with actual life. Certainly Schweitzer did not run away from the challenge of modern problems when he went away to Africa. He makes the most of leisure moments to continue both his music and his writings and above all, he never ceases to think. A long journey of three days up a great river was an opportunity not to be missed and most of the time he sat on the deck absorbed in thought.

On the third day just as the sun was setting and as they were passing a herd of hippopotamuses, a phrase flashed into his mind and he knew that it expressed the secret of his teaching and his own ideal for life. That phrase, "Reverence for Life," is my text for this address.

Let me confess at once that I am embarrassed by the number of things that text suggests to me, but let us start with what I will call the *world below us*. It is a very obvious thing to say and yet one worth meditating upon, that the world teems with life, animal life, bird life, insect life—life that towers above us and overawes us, and life so tiny that we cannot see it with the naked eye. And reverence for life includes all that—even that which we are apt to think of as dead matter.

There was a time when a young doctor who had gone out to help Schweitzer, picking up his waterproof, saw fall to the ground a beetle—the kind that makes many holes in good mackintoshes. He was about to put his heel on that beetle when suddenly he was arrested by a quiet voice, "Gentle, Noel"; it was Schweitzer speaking, "remember that you are a guest in its country." This may sound squeamish almost to the point of morbidity, yet it was typical of Schweitzer. As a doctor, he knows that sometimes you must kill, you must kill lower forms of life in order to save higher forms. But he would have nothing destroyed wantonly and if you must destroy, I am sure he would say you must destroy as quickly and as painlessly as possible. There must be no carelessness and no cruelty. He doesn't even like people picking flowers unless they have a good reason for doing so. Yet he is not a delicate sort of person to look at. He has a big muscular body and strong brawny hands.

One of these days I want to give an address on the saints and their attitude to animals and birds and all nature. There is an immense amount of material—not only about St. Francis and the birds and Hugh of Lincoln and the Swan and Cuthbert and the seals, but others of modern times, like Sundar Singh who found that no wild animal ever attacked him. He awoke once

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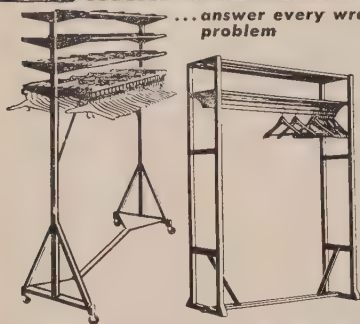
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†Dr. Ballard, former moderator of the British Free Church Council, is now serving the church in Linton, Cambridgeshire, England.

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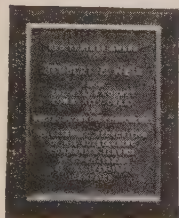
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when sleeping rough in a cave to find a leopard sleeping beside him! Who was it said that if you are a Christian your cat ought to be all the better for it? It was a sensible remark. I don't know that Blake the poet had all the qualities we should expect to find in a saint, but he had this. Perhaps you know his lines:

A robin redbreast in a cage
Puts all Heaven in a rage.
A dove-house fill'd with doves and pigeons
Shudders Hell thro' all its regions.
A dog starved at his master's gate
Predicts the ruin of the State.
A horse misuse'd upon the road
Calls to Heaven for human blood.
Each outcry of the hunted hare
A fibre from the brain does bear.

It is time to say a word or two about the reverence for *the life around us*—that is, life on the human plane. That, by the way, is another mark of the true saint, as distinct from the plaster saint—he respects *poor* men as well as rich ones; lowly placed men as well as men with titles and all the ignorant men as well as learned ones—people who couldn't get matriculation as well as those who boasted major scholarships; black men as well as white ones; people who can't make runs or score goals as well as those who walk off with two or three Blues. We all applaud Robert Burns when he says:

The rank is but the guinea's stamp,
The man's the gowd for a' that—
but we can be respectors of persons in actual fact even while we praise equalitarian doctrine.

I am not aware that anyone has seriously suggested that Abraham Lincoln ought to be canonized. Yet by this law, he is a better Christian than many of the official saints. It was he who said that "God must like the common people; he made so many of them." Once when he was President, he visited an American city and was received with tremendous ovations. One old negro so far forgot himself in his enthusiasm that he stood forth from the crowd and with tears of joy rolling down his cheeks said: "May de good Lord bless you, President Linkum." For a moment, Lincoln was rather taken aback, but only for a moment. Then taking off that strange hat, he bowed in silence and one who was present said that it was a bow which upset the forms, laws, customs and ceremonies of centuries. It was a mortal wound to caste.

It was that same instinct that took Schweitzer to Africa. People said he was a fool. What more could he want than his position as professor in Strasbourg University? He could write his books, travel from capital to capital playing on the best organs in Europe,

influence for good generations of students. But Schweitzer could not rest because he felt that the white man had never been fair to the black man and that he ought to do what little he could to pay a debt of honor. And he thought he could help those who needed it most by going where there were no trained doctors, no nurses or dentists or hospitals or proper medicines. I wish there was time to tell you how his first hospital was a converted fowl house, how he built three hospitals and how the men, the women and the children came through the bush, down the rivers, over the mountains to be healed of their diseases.

And that is the secret of Christian missions to this day. Sometimes we are told that missionaries go to primitive peoples to thrust their ideas upon them. That is not true of the missionaries I have known, and I have known many. They go to Papua and the Gilbert Islands because they want to give the best they possess. It is not the will to power in disguise; it is reverence for life. African, Indian, Chinese life as much as English or American.

And that is why we try to maintain habits of purity even at a time when lots of people who ought to know better suggest that it is all nonsense and prudery. It is not prudery, nor is it blind obedience to custom. It is not even respect for Biblical teaching—though that is tremendously important. It is reverence for life—for our own bodies and minds and other people's bodies and minds. "Ye are the temple of the Holy Ghost"—and temples are not to be profaned.

You must give me a moment to speak about reverence for *the life that is above*—that is the worship of Almighty God. You may feel inclined to say that this is where we part company—that you can appreciate the other points I have made but this worship of an unseen spirit, how can we know that it isn't a delusion? Isn't it all a great mystery?

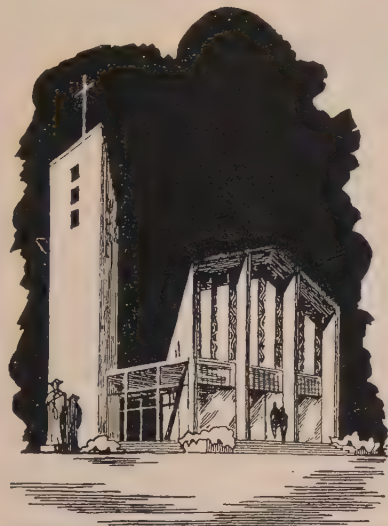
It certainly is. But there are many mysteries that we accept without a murmur. The migration of birds for example. Have you ever found anyone to explain how at a certain time birds rise from a particular place and fly over mountains and plains and seas until they arrive at an appointed spot—and then at another moment in time they set out again on the return journey and settle on the very branch from which they set out? Is it any more mysterious when men feel impelled to lift to God the voice of praise, to gather in sacred buildings that together they may worship the Father in heaven?

(Turn to page 83)

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The American Church Building

(From page 18)

get down to the practical subjects such as a stained steel kitchen or toilets for the children. So the first suggestion is, "Don't get overexcited about architectural styles."

There is little pure Gothic being constructed at the present time; nor is there much pure Colonial. Even the sticklers for the traditional use modern methods. Their buildings incorporate steel beams, metal steam pipes, modern organs, and other equipment. On the other hand the proponents of the contemporary usually come around to using traditional symbols. There is no straight line which can be drawn between the traditional and the contemporary. The definitions depend upon the point of view of the observer.

There is no parallel between theology and architectural styles. The Lutheran churches are traditionally conservative in theology but among Protestants they seem to lead in contemporary and modernistic building designs. The Methodists have more than their share of theological and social liberals but their newer buildings are more apt to follow the traditional. They are building altars while there is a movement

in the Episcopal church toward the communion table.

The writer has some convictions which may be middle-of-the road. First he believes that a church should look like a church. It should be recognized as a church at a glance. The architectural symbols of such a church are the cross, steeple, the tower, the long sloping roof, the windows and the masonry.

He believes that the planners of new churches can take these symbols of the historic past and combine them with the local area contribution and end up with a combination of traditional and contemporary which will serve the present needs. Adobe churches for the southwest, redwood for California, white frame buildings for New England, and brick and stone any place. But there is no reason why a church must keep to local traditions. Churches should be planned with constructive imagination. It probably would not be safe to permit an architecture who knows nothing about religious traditions design one. But neither should an architect without imagination and courage to depart from the past, when it is desirable, be considered competent.

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would be to read, visit and study churches about their own communities and other cities. Immerse themselves with the lore of church tradition and building. Then, keeping their own needs in mind go ahead and plan the church of their dreams.

THE QUESTIONS FOLKS ASK

Building for Religious Education

by Charles A. Betts*

EVERY situation on color in an educational building is different. The color of every room will probably be different if you follow a good color plan. The color of each room will depend upon its location in the building, the orientation in relation to the compass, the age of the child that is to be in it, the shape of the room, the width and length and height, and how many windows it has and all that sort of thing, so I couldn't tell you what color to put in any one room. That is something that will have to be studied by those who are familiar with that sort of thing. Certainly any building that is painted all cream or all white has missed the boat, because whether we realize it or not, color plays an important part in our lives. Green is a cool color, red is a hot color. Each one of us reacts differently to a different color; one of us may like red, another may like blue, another may like yellow. When it comes to a church plan, or your home, certain rooms have certain colors depending upon which direction they face, the size of the room, and the other appointments that go into it. The color schemes that you would use for a three-year-old would not be the same for a ten-year-old. The cost of red paint is the same as white paint, so why do we put white paint everywhere?

Now just a word about recreation, and this is probably a sore spot with a number of people. I thoroughly believe that the church needs to take care of the recreational activities of the young people in the church, but I do not believe that it can be taken care of adequately with a gymnasium. When you have a gymnasium, the activities are very definitely limited to just a certain number of people. I am going to give you two examples of what happens in the case of a gymnasium. Two churches in Indianapolis, my home town, within two blocks of each other, both have gymnasiums. They both voted a few months ago to convert those gymnasiums into educational space. We found that it was not

the church boys that were using the gym, we could not afford the type of supervision that needed to be given to the gymnasium, and we found that when the gym was in use we couldn't use any other part of the building. We found that when the gym was locked up, the boys from the neighborhood would crawl through the coal chute, or break a window or something else and use it. Then you may have only a half dozen using it. A large space and a large investment.

We are creating an all-purpose fellowship hall, with a small game room. That fellowship hall serves as a dining room, a youth activity room, and for activities for even smaller groups. We usually build a fellowship hall with concrete floors. We cover it with asphalt tile. It is usually a rectangular room. We put a shuffleboard pattern on the floor. Shuffleboard is a game that either two people or four people can play, and doesn't need supervision. Over in the other corner we might put in a pattern for human checkers, that a large group can play; also tit-tat-toe. All these can all be put in the pattern of the tile. It doesn't cost any more for one color than for another, just a little bit of care in cutting and in laying the tile pattern. These are just some ideas that you might adopt.

Off to one side, if the youngsters like to play ping-pong or billiards, we build a small game room with a table permanently set up so we don't have to take it down for other activities. It's much easier to build a small room like this; you're going to have a dining room, anyway, so let's make it an all-purpose room. It is much cheaper than it is to build a gymnasium and you are taking care of a lot more people. In this room have a coke machine, and a couple of davenports, easy furniture. Make it the young people's lounge. You will get more results out of that sort of thing than you will with a gymnasium.

You can't build a church with a recreational program. It helps, but you can't build a church with a recreational program. You cannot build a church with an educational building, but it helps. After all, a church is for the worship of God and for reaching men

and women for Christ. All these things help, but the church is the main thing. We are finding more and more that our churches are planning for this. The church is for worship, the educational building is for teaching, and the recreational facilities are for play. We do not try to intermingle the three. In other words, we are getting away from the worship service in a Sunday school. If the worship service is taken care of in the church service, we have an intergraded program. We go to church for worship; we go to Sunday school for teaching and study, and then we go to the recreational part of the building for recreation.

Going back to the statement that I made in my October article, and this applies mostly to the young people and adults, too many times in the past, churches have had a worship service that either is so good that people do not go to church because they have had their church service in the assembly period for Sunday school, or it is so poor that they miss it entirely and go directly to the class. I find that seventy-five to eighty per cent of the churches that have a worship service fall in one or the other of those two categories. Now, most of our churches are eliminating the worship service for adults, young people and children and creating an intergraded program. Some of our churches are going into an expanded session; we have church for adults, young people; we have Sunday school for children starting at the same hour for the children up to the fourth grade usually, or possibly through the sixth from one and a half to two hours. The young people and the adults have a full hour church service, real worship, communion, and all that goes with it, and then they go to Sunday school class for forty or forty-five minutes, and yet have a full period for study. Too many times we have the criticism that we don't have enough time for teaching and study in our classes.

In planning any kind of program, it depends upon your individual church, the kind of people that you have in the church, the location of it, and the community; all those things enter into what kind of a building you are going to build. We find most invariably that

*Advisory architect, Board of Church Extension of the Disciples of Christ. This is an extension of Mr. Betts' article which appeared in the October issue of "Church Management," together with a rescript of the forum discussion that the article evoked.

the two-cycle system meets most of the questions.

Forum Discussion

Q. How large a group should be in each grade?

A. We recommend that up to twenty in any one class or grade group, but after you pass ten, you should give that teacher an assistant. You should have one adult for approximately every ten in the Sunday school. The reason for that is this: When we have little classes of about eight or ten, if the teacher had to be absent, you had to bring in a stranger to take over the class, who knew nothing about the program, was not trained, and under the system we have, the same number of adults for the same number of children; we have a teacher who knows what is going on in the class, and if she has to be absent, the assistant, who is in training can take over the class and carry on the same continuity of the program. We find that you can teach better a larger class than you can a few.

Q. How about the space?

A. The space would depend upon the number and the age of the group.

Q. Is twenty-five, thirty, thirty-five, forty a maximum number that you can accommodate in one grade?

A. Twenty is the maximum that you should accommodate in each grade, or forty to one of these departments. If you go beyond forty in any one of these departments, you should go to a graded system which is just one grade to a department and you use the same breakdown on the department. You would have just one grade in each department instead of two grades. Don't put over twenty in any one class.

Q. What has been your experience with storage walls in this type of construction for dual-purpose rooms that are used for Sunday school classes on Sunday and for groups which meet during the week in the evenings and the adults?

A. Ordinarily on this system we find that those produce rooms large enough to take care of your young people's groups and other activities. You asked about the storage wall. Instead of a permanent wall between these departments, there could be a storage wall, with a worship center built in or on each side. One department will be facing in one direction, the other department facing in the opposite direction. That is done in some cases. That way you will have a flexibility of space. If you find that a department will decrease in attendance one year you can shift this storage wall down a ways and create a larger room on the other side. It has many advantages.

Very few of our churches are using

the children's chapel. We have usually a chapel in the building, but it is not designated as a children's chapel. A chapel is usually one that will seat anywhere from fifty to seventy-five or eighty people, but it is used by all groups. I don't suppose that we would have one out of 500 that would have a children's chapel designated as such.

We do not separate boys and girls in any class. We do not separate boys and girls anywhere else in our daily lives, not in school at any rate, but when it comes to church, we usually do. Now we are getting away from that.

Q. How would you build a one-story building with the same area and still make it not cost any more than a two-

story building with one foundation and one roof?

A. The floor can be right on the ground. You don't have to worry about supporting it, the ground holds it up. We can build eight-inch walls, usually. We can build the ceiling with acoustical tile stuck on to sheet rock. We can build these walls in a hollow cavity type, four inches of brick, two-inch air space, and four inches of block inside of rubbed joints. Paint it, and you can't tell it from a sand plaster finish job. We are eliminating plaster entirely from our building. That is a little bit beside the point in a way, however, this is very economical construction. The minute we go to another floor, this floor

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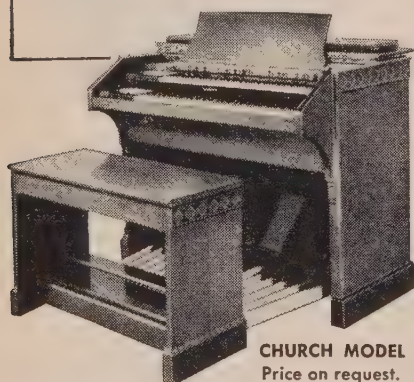
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has not only to be supported, but it has got to pass the fire code of one hour fire-resistant construction which means one inch of plaster and metal lathe on the ceiling. It means of course that we have to dig; the foundations have to be larger to carry the extra load involved. You have to waterproof it if you go below ground. Then you have the job of putting in stairways that are fireproof. That is why I say, as a general rule, we have found that we can build a one-story building cheaper than a building of any other kind.

Q. What if your second story is above ground?

A. Essentially the same thing is involved. We then have to fireproof that floor and put in fireproof stairs. I know some of you are thinking about your own local cities where you may not have any code at all. We must remember that whether your city has a code or not, your public buildings are governed by state codes and there is a state code in every state regarding public health and safety. That is why, in a public building, you are supposed to have a licensed architect in that state to draw and supervise the construction of a church building.

Q. It was mentioned in the last question about certain materials that you use. Do you favor those above any frame or any other kind?

A. We find that for this kind of construction we can build as cheap as frame and we get a better fire insurance rate on it.

Q. What was the construction?

A. Four inches of brick, two inches of air space, and then four inches of a light weight block. The two inches of air space give you insulation and prevent moisture from coming and condensing on the inside wall. The bottom of that air space is for the leak holes. When those joints on the inside are rubbed, after the mortar starts to settle in the joints, we rub with a rubber float and we paint that wall so that you can hardly tell it from any wall. Getting away from the plaster, you get your insulation and everything in one operation right here.

Q. Our average attendance on Sunday morning is about 300 and the average attendance in Sunday school is about 150. What is your suggestion?

A. I'd say you were in bad shape. Before you go into any building project, you should very thoroughly survey your requirements and the location in which your church is located. When you build, you are not building for five years, but you are building a church that will stand for twenty-five years and more. And if you are located in such an area that it is not going to

create a need for an educational building (I have seen churches in some localities where the educational buildings have been entirely closed down because they built a building and then the population moved out). I would like to comment on that one point further. Some of you may be in boom areas, where you have every house with a young family with two or three children in it. If you stop a moment and analyze that situation, what is going to be in every house twenty years from now? I know it creates a problem right now of what to do with those children. Are you going to build a \$200,000 building for ten years to take care of those extra ones, or are you going to put your money into temporary facilities to take that bulge, as we call it? After a community is well established, every other house may have a family with young children in it, not every house. And the population of your Sunday school will be half what it may be right at the peak. It is much better to crowd your children in, instead of this twenty square feet, too many end up with ten or twelve, but isn't that better than building a great big building and then have it stand half empty after that bulge is passed over? That is the fault that so many churches are making in boom areas. Every family is a young family with lots of children, but in fifteen years those children are going to start establishing their own homes and will not be in that community, and then every other or every third home only will be a home with a young family with children.

In America, we are much different from European countries in that our population shifts very fast. Every fifteen or twenty years the population of a community changes. We are recommending that the church not build a building that is any better than the community in which it is located, because when that happens, the church will not deteriorate as the community does. If you have a big monumental building, the people who will occupy that building at a later time will be lost in it. I am talking generally now of churches as a whole.

As far as two services are concerned, we very definitely recommend that during this period of highest attendance in both church and Sunday school that you have two services. We find that when you build a building that will take two services, you can build for half of what it would cost you to put the same amount of people in one service. Your program in the church is much more important than having a big monumental building, as much as architects

(Turn to page 62)

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4,000	120	30,000	53,000	Pleasant Heights United Church	Calgary, Alberta
5,000	313	40,000	53,000	St. Paul's United Church	Assiniboia, Saskatchewan
5,000	152	50,000	71,000	St. John's United Church	Regina, Saskatchewan
6,000	542	75,000	80,000	Harrow United Church	Winnipeg, Manitoba
7,000	175	50,000	85,000	Grant Methodist Church	Grant, Nebraska
8,000	221	50,000	51,000	Elm St. Congregational Church	Southbridge, Mass.
8,000	100	50,000	65,000*	St. Stephen's Episcopal Church	Orinda, California
8,000	335	60,000	65,000	Ashland Avenue Methodist Church	St. Joseph, Missouri
10,000	200	50,000	52,000*	St. Paul's Episcopal Church	San Rafael, California
10,000	150	50,000	53,000*	St. Luke's Episcopal Church	St. Albans, Vermont
11,000	160	40,000	40,000	First Methodist Church	Titusville, Florida
11,000	350	50,000	70,000	Bethany Congregational Church	Foxboro, Mass.
12,000	400	100,000	87,000	First Methodist Church	Sidney, Nebraska
12,000	241	60,000	86,000	First Church of God	Charleston, West Virginia
12,000	660	100,000	96,000	Wesley United Church	Mimico, Ontario
13,000	260	50,000	51,000	First Congregational Church	Spencerport, New York
13,000	325	75,000	85,000	First Methodist Church	Torrance, California
13,000	450	75,000	97,000	St. Michael's Evangelical Lutheran Church	Sellersville, Pa.
14,000	238	50,000	55,000*	First Baptist Church	Agawam, Massachusetts
14,000	296	50,000	105,000*	Messiah Lutheran Church	Toledo, Ohio
14,000	255	50,000	106,000*	Plantsville Congregational Church	Plantsville, Connecticut
15,000	223	50,000	50,000	St. John's Episcopal Church	College Park, Georgia
15,000	325	50,000	69,000*	Central Congregational Church	Newburyport, Mass.
15,000	288	50,000	72,000	Our Redeemer Lutheran Church	Kansas City, Missouri
15,000	897	175,000	200,000	First Methodist Church	Greeley, Colorado
16,000	225	50,000	62,000	First Christian Church	Midwest City, Oklahoma
17,000	333	50,000	63,000	First Methodist Church	Decatur, Indiana
17,000	475	50,000	66,000	St. Andrews United Church	Regina, Saskatchewan
17,000	529	85,000	122,000	First Methodist Church	Washington, Indiana
17,000	338	100,000	177,000*	First Congregational Church	Austin, Minnesota
18,000	300	75,000	88,000	First Evangelical Lutheran Church	Tulsa, Oklahoma
18,000	550	100,000	102,000	St. John's Evangelical Lutheran Church	Lindenhurst, N. Y.
18,000	300	100,000	96,000	Ebenezer Lutheran Church	San Francisco, California
18,000	437	75,000	101,000	First English Lutheran Church	Lockport, New York
18,000	589	75,000	106,000*	First English Lutheran Church	Faribault, Minnesota
18,000	312	100,000	110,000*	First Presbyterian Church	Boone, Iowa
20,000	437	100,000	100,000	Calvary EUB Church	Detroit, Michigan

23,000	578	150,000	163,000	The Methodist Church, Fairbury, Nebraska
24,000	499	60,000	69,000	Emmanuel Lutheran Church, Lancaster, Pennsylvania
24,000	365	100,000	100,000*	Immanuel Lutheran Church, Kansas City, Missouri
24,000	508	100,000	104,000*	Fairlington Methodist Church, Arlington, Virginia
25,000	450	50,000	54,000	West Avenue Methodist Church, Rochester, New York
25,000	350	75,000	82,000*	St. Peter's Evangelical Lutheran Church, Washington, D. C.
28,000	219	50,000	89,000	Abbeville Presbyterian Church, Abbeville, South Carolina
28,000	347	150,000	175,000*	Christ Episcopal Church, Warren, Ohio
30,000	663	75,000	104,000*	St. George's Anglican Church, Winnipeg, Manitoba
31,000	600	125,000	127,000*	First Methodist Church, Salem, Ohio
31,000	648	100,000	205,000	First Presbyterian Church, Vallejo, California
33,000	185	100,000	138,000	Trinity Baptist Church, Minneapolis, Minnesota
34,000	227	150,000	225,000	Sequoyah Hills Presbyterian Church, Knoxville, Tenn.
35,000	411	125,000	145,000	First Baptist Church, Cheyenne, Wyoming
36,000	453	125,000	147,000	Northwood Christian Church, Indianapolis, Indiana
36,000	850	125,000	150,000	First Methodist Church, Ft. Wayne, Indiana
38,000	975	175,000	231,000	First Lutheran Church, Duluth, Minnesota
39,000	346	150,000	152,000	Westminster Presbyterian Church, Dallas, Texas
40,000	490	100,000	163,000	First Methodist Church, Opelika, Alabama
42,000	450	150,000	156,000*	St. Mark's Methodist Church, Baytown, Texas
42,000	145	200,000	207,000	Trinity Presbyterian Church, Charlotte, North Carolina
43,000	782	150,000	151,000	St. Andrew's Episcopal Church, New Orleans, Louisiana
47,000	675	200,000	200,000	First Presbyterian Church, Little Rock, Arkansas
50,000	500	175,000	200,000*	Washington St. Methodist Church, Alexandria, Virginia
51,000	1174	150,000	176,000*	First Evangelical Lutheran Church, Richmond, Virginia
54,000	852	150,000	168,000	Wauwatosa Methodist Church, Wauwatosa, Wisconsin
74,000	537	200,000	331,000	Second Presbyterian Church, Richmond, Virginia
101,000	517	350,000	410,000	First Presbyterian Church, Ft. Worth, Texas
128,000	900	350,000	406,000	Central Presbyterian Church, St. Louis, Missouri
130,000	900	200,000	250,000	First Baptist Church, West Monroe, Louisiana
150,000	1552	200,000	325,000	Trinity English Lutheran Church, Ft. Wayne, Indiana

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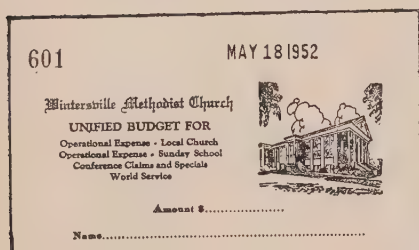
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I spent two whole, long evenings at the 44th National Business Show at New York's Grand Central Palace. If I'd have been there the entire week, I couldn't have "covered" it all. But, then, not all items are of equal interest to readers of *Church Management*, I suppose.

This report is—of necessity—limited to what I felt I could assimilate in the time available.

Duplication Is an Art

Of the making of duplicators—stencil, offset, or spirit type—there seems to be no end. The Business Show had many of them—of all conceivable types. Some were obviously copies of others. There were, of course, the usual quota of cheap machines, aimed at the strictly low-budget market. Most of these—cheaper in cost—offer nothing appreciably new except a low price. However, there were several machines offering interesting (and in many cases useful) "gimmicks" or attractions which may be deciding factors to the church committee or pastor about to buy a duplicator. It all depends, of course, on what you want to do, and how much you can spend to have it done.

In some models, the machines offered by the Marr Duplicator Co., Inc.,* feature a somewhat different paper feeding device, with the following claims: single sheet feed, no doubles; full ream printing, no waste; runs widest variety of stocks; fully automatic alignment; automatic roller release; automatic count of printed sheets only.

†Minister, John Hall Memorial Church, New York City.

*Complete addresses of companies mentioned will be sent on request by "Church Management."

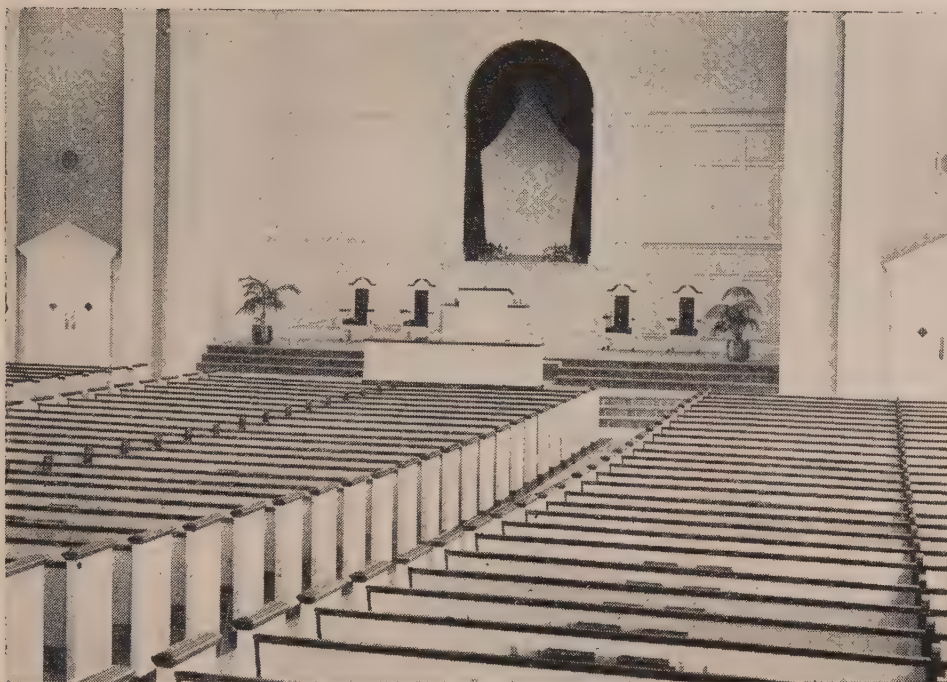
The Roneo Duplicator* is another English importation. In common with several hundred other manufacturers, Roneo claims to be the "cleanest, thriftiest, and simplest to operate." It uses the traditional-type stencils, but requires a special perforation-head, as do many imported machines. Roneo also has an electronic stencil-burning machine, using much the same principles as the Stenafax (*Church Management*, April, 1952) Stencil. Roneo can produce a stencil which is much better with photographs than Stenafax. However, I was told, there are only two such machines in the USA at present. Further, a representative of Roneo told me quite firmly that they do not recommend Roneo electronic stencils on any but their own duplicators. The Roneo Duplicator is basically a capillary-action machine, using a closed-drum on which to mount the stencil, ordinary or facsimile. The Roneo representative maintains that the big advantage of his company's duplicators is the ink, which is claimed to be unusually black and unusually quick-drying.

We are all familiar, I presume, with the complete line of A. B. Dick* Mimeograph products. It is a company with a long, favorable history in this country, with machines priced from the lowest to the highest. What particularly attracted me at the Business Show, though, was the relatively new product: the A. B. Dick Folder, Model 56, which uses AC or DC current to fold automatically all sorts and weights of paper (16 to 36-pound substance, 3" to 9" wide, 3½" to 14" long) into a fantastic number of combination-folds, such as: statement (accordion) fold; single fold, like Sunday bulletins; parallel double fold; horizontal and two vertical folds; accordion and two vertical folds; French fold; and two parallel folds, to mention a few.

This machine will fold 150 copies of 8½" x 11" paper in a minute. The small church, with lots of volunteer help, may not find it useful—but the larger church or agency, with many mailings and bulletins in production, would find it a tremendous economy in time and labor.

The Rex-Rotary Distributing Corp.

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offers a nice Danish import. It is a twin-cylinder duplicator built on the principle of a printing press with oscillating and revolving ink distributing rollers. It has a silk screen which does not need to be exchanged for years instead of the customary ink pad and can use either paste or liquid ink. The most outstanding feature of the newest model is its inking system which provides inking completely automatically and continuously in a degree determined in advance. "Inking is continuous instant of intermittence," the company says, "any number of copies can be printed with absolute uniformity without any supervision. Once started the machine works by itself and needs no further attention." Other features: Hairline registration through double action synchronized paper feed and metal stop fingers; quick and easier exchange of colors without changing drums; has a larger printing area than the standard size stencil duplicator; reliable feed for all kinds of paper, from air mail to card stock, as well as folded sheets from 3 x 5" to 9 x 15". Operator has no physical contact with the ink.

When Buying a Duplicator

If you are buying a stencil duplicator, let me urge you to seek an actual

demonstration of as many makes as possible. You need to consider the following matters: original cost, maintenance of the machine over the years, accessibility of supplies, quality of work turned out, and economy of time in operation. Also, please bear in mind—as I discovered at the Business Show—that every single manufacturer is likely to claim that his machine is "the original"—that his machine is "the best for the money."

Some machines make it a great point to emphasize "pin-point registration." This means, technically, that you could re-print over what you have already run with no noticeable over-lapping.

Actually, this is not as important—for most ministers—as it is for a high-grade printer, on a color run. The reason I say this is that "pin-point registration" requires friction checks—usually rubber—and when these wear out or wear down a bit (though still useful)—you no longer have "pin-point registration." To get this highly featured gimmick, therefore, you may have a relatively high maintenance expense.

Gestetner,* for instance, claims "close registration," (which it has amazingly close, in fact)—but it has no rubber in a wearable part, and hence a low-upkeep factor in this matter.

Any good printer will tell you that you have to have a good make-ready to get a good print job.

Similarly, your duplicated copy is no better than the stencil you use.

Stencils are prepared in three ways—usually: (1) by "cutting" a wax or rubber composition with a type-writer, stylus, or other implement; (2) by a photo-chemical process, which uses, as a rule, the ordinary wax or rubber-composition stencil, but "cuts" the stencil according to a pattern by chemical means, much like etching in metal; and (3) facsimile "cutting" of a plastic (Stenafax) or fibre (Ronco) stencil by means of an electronic spark. Each has its particular advantages, disadvantages, and price-range.

The Times Facsimile Corporation*—manufacturers of the machine on which the Stenafax Stencil is "cut"—had a large display at the Business Show. Few churches could possibly purchase this machine (at its present price of close to \$2,000.00) for their own use, of course. An even better source—from the minister's standpoint—is to write to James A. Robison.* He's the man who makes the stencils for churches. Jim Robison will send you complete information—produced on Stenafax Stencils, and run off on a

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decrepit old duplicator that should long ago have landed on the scrap-heap—yet you'd hardly know it from the quality work he turns out.

Times Facsimile have been amazed, themselves, at the quality work Jim and I have been able to turn out. They simply cannot believe it, themselves, that their machine will produce such small print as I've been getting regularly. In my church's 1952 *Bazaar Journal*—mentioned in my article in October—I used a Vari-Typer face (Bodoni Book and matching italics) roughly halfway between small agate type and the standard 8-point (newspaper) type of the printer. Even the makers of the Vari-Typer Composing Machine (mentioned later on in this article) could hardly believe that I had been able to use this particular face for a clearly legible stencil.

I came across a novelty at the Business Show that may end up being the answer to my gift problem among friends who do stencil or offset work. The device is called Glu-Pen, nationally distributed by the George S. Heineman Co.* This gadget, working like a ball-point pen, dispenses a glue-like substance in dots—in a consistency not too unlike rubber cement.

An attractive little explanatory leaflet may be had for the asking. It works swell in paste-ups for photo-offset or Stenafax. It combines "the usefulness of glue with the convenience and neatness of a pencil." It is a fine help in filing; instead of staples or clips, you can put a tiny dot on the letters you wish to keep together for reference, and they stay firmly fastened—until you wish to pull them apart for any reason. It's ideal in "clipping" a check to a bill when mailing in a payment.

Another "novelty" of real usefulness is "Scata-Grime," available only from Magnet Sales.* This sells for seventy-five cents per jar, \$8.00 per dozen. It is wonderful when working with a typewriter, duplicator, or anything which gets hands grimy. You just take a little glob of the "gook"—rub it on your hands until it liquifies—and wipe on a towel. Recommended for office workers, painters, mechanics, to mention a few types of users. I find it most useful when doing paste-ups—always a grimy job here in sooty old New York City.

Improved Spirit Duplicators

Someone has said that if the Devil lost his tail, he could get a new one at a liquor store, where they retail spirits. This has nothing to do with the Business Show—except that most spirit duplicators (and there were a number on display at the show) use some form of alcohol to work. Most of

us will agree this is a particularly useful function for spirits.

The big disadvantage of all spirit duplicators are these: the maximum run of a master is no more than 500 clear copies; and, so far, no one has produced a really *black black*.

On the other hand, if you have fairly short runs, if you don't mind being limited to purple, red, green, or blue reproductions, you may well find your spirit duplicator a "best buy." Personally, I can't see much difference in the output of any of the well-known products on display at the Business Show—even less difference than between stencil duplicators.

The Ditto D-10 (Ditto, Incorporated*) works much like a good mimeograph of the hand-driven type, capable of turning out up to 120 copies a minute.

Rex-O-Graph, Inc.,* features many models of interest to churches, both hand and electricity driven.

Pres-To-Line Corp. of America* has a hand-driven model with many of the features of a low-priced mimeograph.

Master Addresser Co.* has a handy portable spirit duplicator, similar to the hektograph in operation, yet with many ingenious features. It weighs only 12 pounds, can be carried as conveniently as a portable typewriter. It is very inexpensive.

Let Spirits Address Your Mail!

The Master Addresser Co.* has several models of the now well known spirit-duplicated addressing machine available: Model 25, the "old standby," but somewhat awkward to use; Model 40, which has a number of mechanical improvements, automatic placing of addresses, variable margin guide, and so forth; Model 40-H, which is treadle operated; and what they call the Lab-L-Master, for addressing labels and tags.

The Weber Addressing Machine Co.* has an inexpensive addressing machine, with an automatic ejector, full visibility of addressing pieces, finger-tip control of the address roll, adjustable guide for various sized mailing pieces, and adjustable fluid control. They also provide an adaptor which makes it possible to address *direct from file cards*, if you wish. The adaptor to the above machine costs only \$1.50 additional.

Both the Weber and the Master Addressers use a similar paper-roll upon which the addresses are typed with a special spirit-sensitive "carbon" ribbon. Both claim to give up to 100 clear addresses from a single typing of the master rolls.

One of the most fascinating pieces of promotional material I've ever seen (it's won several prizes, by the way) is a book entitled *The Story of a Father and a Son* or "Unscrewing the Inscrut-

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able." For this delightful booklet, write the Elliott Addressing Machine Co.* It's the story of various inventions by Sterling Elliott and his son. It's really fun to read. However, you'll be interested, I'm sure, in some of the addressing products the company offers. For instance, they have a machine which will print and address on one side of a postcard, and a complete message on the other. They've also a hand-fed and cranked addressing machine. This company features a stencil-type address plate, instead of the heavier metal plates.

If you do much copy work on a typewriter, you can attach a Pres-To-Line Typing System* to your typewriter or Vari-Typer and increase your efficiency about thirty-five per cent.

Do you require microfilmed records?—your valuable historical records, perhaps? Try Flofilm Division, Diebold, Inc.*

Schedule-O-Date Calendar Co.* have an ingenious, useful desk calendar. On a two-page spread there is plenty of space for appointments, also a previous month calendar, this month calendar, next month calendar, days past in year, days coming in year, dates of days 5, 8, 10, 20, 30, 60, 90, and 100 hence, dates of weeks hence up to a year, and dates of months hence up to a year. Amazingly useful at telephone while figuring out if you can accept that engagement.

In the past two years or more, I've mentioned many times the Ralph C. Coxhead Vari-Typer Composing Machine.* Basically, this machine and its more expensive - yet - more - flexible DSJ Machine enable you to prepare copy comparable with fine linotyped material, right in your own church office. What is more, the average typist can learn to use either machine very quickly.

Now the Coxhead Corporation is offering a new machine, *The Headliner*—a machine which produces perfectly justified and composed headlines in faces from 14 point through 72 point. You simply "dial your headline (much as you would dial a telephone)—and 90 seconds later, it comes out of the machine on a special plastic paper—ready to be pasted up for offset, Stenafax, or photo engraving.

So Mote it Be!

This just about completes the list of useful products I personally saw demonstrated at the Business Show this year. Without a doubt, I missed many important items.

However, when there is a Business Show near you—why not investigate for yourself? It's worth the time and effort, believe me.

Monroe

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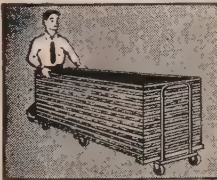


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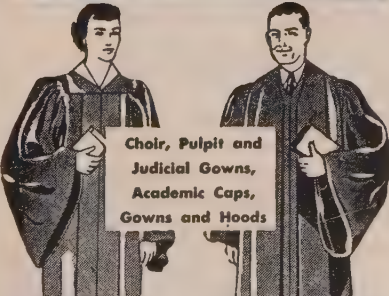
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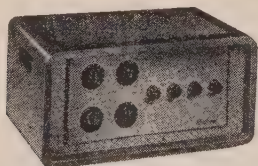


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Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel†

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

Ten Years in a Country Manse

*by Marianne Paden Brown**

WHEN I married a young man in theological seminary, some fifteen years ago, I was not thinking of future housing problems. I had not even seen the usual, rambling old twelve-or-more-room houses set aside in most country parishes as "the manse." Much less did I wonder how I might fit into one! I had always pictured a snug little cottage as my ideal home. To me wide walls and high ceilings had an air of icy remoteness that made me uncomfortable. When I first glimpsed the three-story, 100-year-old manse of our present parish, I could not have imagined how it would change my ideals and mold me more nearly to its own proportions!

On the exterior, it is an impressive white stone house adequate to its rural surroundings and the adjacent century-old white stone church browsing beneath giant oaks in a quiet grove. On the interior it had no particular character: dark entrance hall, large study on one side, and on the other a sweep of three huge rooms opening into each other, six bedrooms on the second floor, and porches that ramble full length of both front and rear of the house. It is typical of most country manses in our area.

Ten years ago, any change to a new parish we felt was progress, and we began enthusiastically making over the house to suit our tastes. Papering, painting, collecting furniture at country auctions where we were able to find a few antiques, kept us as occupied as newlyweds and gave the illusion that we were making the manse our own. We learned to "do over" old furniture and cane chairs.

With the house sufficiently, if sparsely furnished, we turned to entertain-

ing. Its spaciousness afforded open house to many groups of people. It easily accommodated church activities of all kinds, from a church nursery on Sunday mornings, to young people's parties and missionary meetings of fifty women; welfare groups of various kinds, dinner parties from two to thirty guests; even weekend retreats and camps of a week's duration.

After a few years, maintaining the manse under the stress of so much activity became too demanding. It was as strenuous as operating a hotel, which was not the essential business of a Protestant minister and his wife. We admitted that we would have to re-order our lives on a simpler scale, and we entered upon a new period. We began to simplify, not only our furniture but all of our living. We arranged to close off some of the large rooms, and endeavored to pull in the walls about our small family. We closed the doors on large gatherings of people; but with all our simplification, the manse still overburdened us, and made more demands than our limited time and energy would permit us to fulfill. We realized that we would have to find help to care for it if life were to be pleasant, peaceful, or useful. One after another, we brought in various people to share our roof: high school students, relatives, elderly people; friends and strangers; part-time, full-time, any-time help. We found no answer, the problems only increased, and we greatly added to our knowledge of human relations and human needs. We learned most about our own inability to solve problems, our own spiritual poverty that led us into a new world of spiritual exploration.

With the beginning of school for our two children, the manse became surprisingly empty. Perhaps the large families of former ministers cast upon

†Mrs. Ernest Engel, Bishop, Texas.

*Mrs. James H. Brown, Upper Octorara Presbyterian Church, Parkesburg, Pennsylvania.

us the spell of the past, when the walls echoed the laughter of children's voices, and the stairs the tread of small feet. At any rate, the manse put no limits upon our expansion. Before we were quite aware of it, we found ourselves the parents of five children, whose advent into the world and whose care taught us much more about our own inadequacy, and the all-sufficiency of the Master whom we had dedicated ourselves to serve. He completely changed our sense of values. The burdens and tasks that had formerly seemed too important now became trivial. We discovered that our "help cometh from the Lord" in very tangible ways, and that "I can do all things through Him who strengtheneth me" is real, wonderful, and for every day.

We had to concede now that our family had outgrown any little cottage of our dreams. We overran every corner of the big old house. In any smaller quarters, life would now be quite complicated and difficult. Even the basement had to be utilized for miniature skating rink and carpenter shop, and the third floor attic for playhouse in summer and hiding-place for various prized possessions that could not be shared with younger brothers and sisters.

With the passing of ten years, we found the house sheltering not only our growing family but a hoard of very precious memories which we could not do without. Those most cherished centered around the old kitchen, made cozy on winter evenings by a wood stove and the gleam of lamplight on the polished table. It had a charm unknown to the modern streamlined kitchen, but the price of old-fashioned hominess was too great, and it had to be sacrificed for a more functional kitchen. The rambling porches, too, came to yield their store of memories. Out-of-door sleeping where we watched the moon travel across the sky and saw the dawn approach, where we could talk intimately with friends and listen to music in the starlight, lent everlasting beauty to our lives. Out-of-door eating and living where we watched the gleaming wheat fields in the morning sun, the wooded hillside in its many moods, the patterns of leaves on the lawn at sunset, brought us serenity and quietness of spirit.

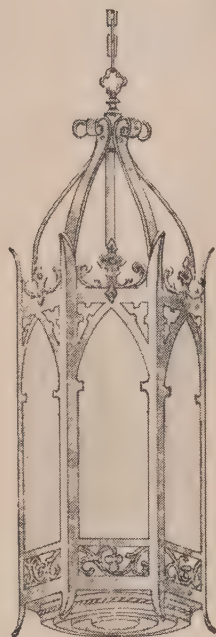
We recalled with grateful hearts how these hospitable walls had rung with laughter and song as our whole community joined in "sings" and folk dancing, how they had looked down upon holiday breakfasts when the neighborhood gathered for fun and fellowship, how they embraced interfaith and intercultural groups of friends who struck a deep note of sympathy and under-

(Turn to page 62)

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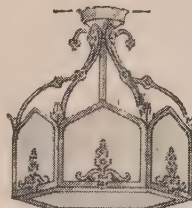
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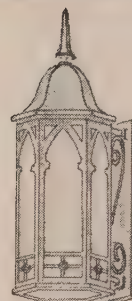
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Ceiling and Pendant Type



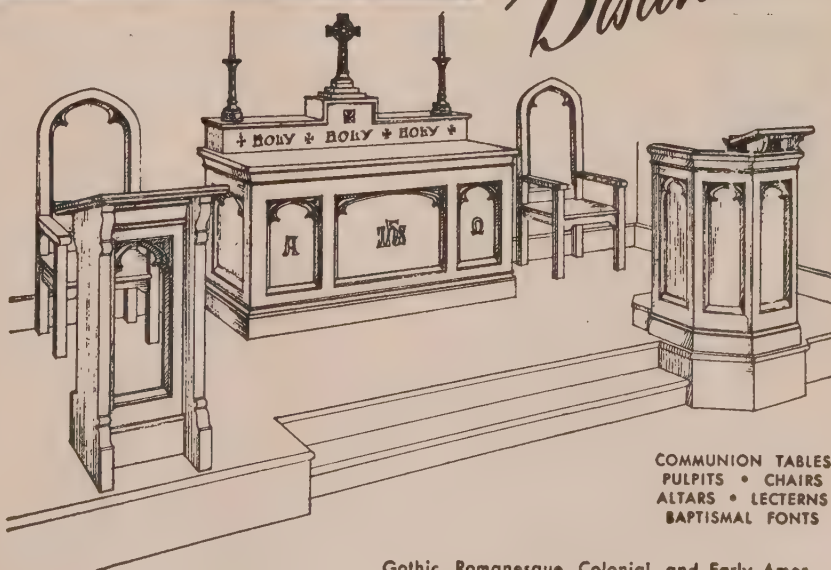
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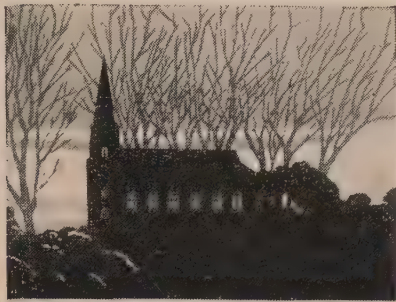
The Gospel of Common Sense

IN a very real sense the history of religion is the history of man. The world's most cherished heroes are the founders and reformers of religion; the world's greatest books are books about religion; and the world's most costly and precious buildings are dedicated to religion. The history of the great religions is the record of man's interpretation of life; the aspirations he has felt for the highest and the best, the effort in which he has striven to find a key to the mystery of death, and the struggles and battles in which he has sacrificed and suffered on behalf of right and truth. This instinct is as old as the human race, and so religion can be defined in terms which includes the experience of all who have sought and found the true meaning in life. In the Acts of the Apostles the writer declares that in the first century every nation had in it men who feared God and worked righteousness, and they were accepted of God. In every century that has been true, and in the New Testament the Epistle of James is an attempt to define religion in universal terms, an attempt which has earned for this book the title of "The Gospel of Common Sense." The writer assumes that his readers are familiar with the facts of the revelation in Jesus Christ; with the main tenets of Christian doctrine and his theme is man's search for truth. He seeks to interpret religion in action, to describe what it is in the street, what it is in the home, what it is in the business. Thus he writes, "If any man among you seem to be religious and bridled not his tongue, but deceiveth his own heart, that man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Here are three tests which apply to all religions mankind has ever known, and bring within their scrutiny every faith which has given men a glimpse of God. Always and everywhere the essence of true religion is shown in a man's mastery over self; in his sense of responsibility for the weak and

broken in body and in spirit; and in his ability to witness among sinful men without falling under the dominion of sin. These three marks of high religion are found in the greatest degree in the life of Jesus of Nazareth, and it is by the same fruits that his followers have always been distinguished. Out of religions hard and cruel and rugged man reached out to religions of greater generosity, magnanimity and sweetness of larger power of uplift, of greater force for expanding and enriching human life, until in the fullness of time there came the knowledge of God revealed by the cross of Christ. The majesty that was the character of Jesus did not reside in physical strength, or in intellectual brilliance; it lay in his ability at all times to subordinate the lower impulses to the higher, in his power to say to all temptations of selfishness, of power and of avarice—"Get thee behind me." No one has ever offered a friendship like that of Jesus, but it was given in all its power to any individual who wished to accept it. Here was a social reformer who never lost his passion for the individual in his compassion for the multitude. Tempted in all parts like us, he remained without sin and he, therefore, towers above all history as the Master-Man, a perfectly controlled personality. Jesus represents the one perfect life lived in this imperfect world, and after twenty critical centuries are gone, men can only re-echo Pilate's verdict, "I find no fault in him!"

Channing Pollock, author of the challenging play, "The Fool," read the New Testament for the first time just before he sketched his plot. On the flyleaf of his Bible he wrote, "The further I went into the New Testament the more I said to myself, 'That's the darndest common sense I ever read!'" Pollock realized that the mastery of life revealed by our Lord is available to all who are prepared to harness the motivating forces of life to the power of God. Jesus did not lack the primary instincts, but he ennobled them in the service of others. The Christian faith is unique in that not only does it enable a man to see the right, it gives him the power to do it; not merely does it reveal to him the truth, it gives him the courage to speak it; not only does it



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- ☐ A 22 Holy Bible—Still the best seller—Why?
- ☐ A 26 The Church is the anchor of the Community.
- ☐ A 28 We can be modern and still be spiritual.
- ☐ A 30 True religion has made civilization possible.
- ☐ A 33 July 4th—Independent yet ever dependent upon God.
- ☐ A 39 Man's actual worth is measured by the Golden Rule.
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- ☐ B 70 George Washington. "In truth alone will we find freedom."
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- ☐ C 25 (Lenten) This have I borne for thee. What hast thou done for me? Is it nothing to you, all ye that pass by?
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- ☐ C 28 The guiding compass of our voyage through life—The Bible.
- ☐ C 29 (Thanksgiving) Let us give thanks to God.
- ☐ C 30 Let Faith pilot your ship of life.
- ☐ C 31 And wise men still seek Him. (Christmas)
- ☐ C 32 Where there is no vision the people perish. Proverbs 29:18. The Church has helped to make America great.
- ☐ C 33 "My greatest concern is to be on God's side." Abraham Lincoln.
- ☐ C 34 Let's Go! To Church Regularly.
- ☐ C 35 A Great Physician for a troubled world.
- ☐ C 36 Christ or Confusion.
- ☐ C 37 Families that Pray together Stay together.
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- ☐ C 39 Believe in the Lord Jesus Christ and Thou Shalt be saved.
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- ☐ 122 I was glad when they said unto me: "Let us go into the House of the Lord."

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portray for him a life of power, it gives him a living contact with Christ enabling him to make the vision a reality.

Christ expressed his mastery of life by the perfect surrender of all he was and had to God, and hence gave everything in the service of others. It was for this reason that the common folk heard him gladly, and the same type of faith receives a hearing today. Listen in the market places of life and you will discover that the title Christian is no longer accorded to the habitual attender of services or to the man who meticulously observes the ordinances of the church; it is given only to those whose lives exercise a reconciling power. Modern man is faced with a crucial problem of broken human relationships, a problem which must be resolved before he can proceed to the next stage in his development. In the word "reconciliation" he reads the purpose of God and the object of all true religion. Indeed it has been the universal mark of all great religions that they have sought to put this power in operation. Harmonizing, reconciling energies have gone to work through the great religious leaders of the world's history, but Judaism and Buddhism and Hinduism are only broken lights compared with the effectiveness and completeness, with the promise of final victory, with which God presented this spirit in Jesus Christ. Whenever the spirit of reconciliation is found today, in community or national or international relations, there is God. Wherever the widow is cared for, the aged tended, the sick healed, the sinner forgiven, the young mind uplifted and trained, there is God. The Christian can only express his faith by helping others; by realizing that the common ministry to which all are called is that of reconciliation.

The writer of the Epistle added one final characteristic of high religion; it should enable a man to live in the world of men and yet remain free from the impulses which contaminate. The early church misconstrued our Lord's demand for holiness and many Christians sought to maintain purity of heart and mind by making their homes in the desert or in the most inaccessible of caves. It was believed that the more complete the isolation, the greater was the holiness achieved. The greatness that was in Jesus lay in the way in which he mingled with the greatest sinners and maintained inviolate the holiness of his life. That is the terrific demand of Christianity; to live as a citizen of Britain and never fail to observe the standards required of a citizen of the kingdom of God. It is not in a monastery, it is not down a well with the top pulled on, that the

follower of Christ is asked to glorify God; but it is in the middle of the road, it is in the home, in politics, in business, in all the highways of social life. Not in retreat, but marching in the midst of common men, the Christian has to reveal the way of God.

The Christian faith cannot exist as a theory, it can only be expressed and proclaimed in a life. A man may know a great deal about music, but if he is deaf it would be unwise to accept his verdict on the merits of a singer or an orchestra. Similarly, a man may be clearly informed about the doctrines of Christianity, have a wide knowledge of the specific tenets of his own church, and yet be so out of tune with the spirit of reconciliation that he is constantly in conflict with God and men. Christianity can only be judged when it is seen in action in the life of a Christian. This religion of common sense is the faith by which men live, not the creeds about which they argue; and it is the Cross of Love by which they are called into unity and not the fears which divide them.

Self-control, a reconciling spirit and singleness of heart: it is by such tests that the men of Christ are known. It is leaders possessing such qualities who will lead this nation and the United Nations out of fear into triumphant living, out of the shadow of destruction into the highway of achievement; and out of the conflict of today into the peace and fulfillment of an era when men practice the arts of peace. The heart of man still longs for God, but the shabby world in which he lives has offered him so many substitutes for the real materials of life that he refuses to hear anything other than the "Word of God" in the idiom of his own day and life. The church is called to take the gospel into the streets; and if she has the courage to do so, she will discover that Christ belongs to this age, as to all ages. She will discover that now, as ever, his way to life makes sense to the common man.—Dr. N. J. McLellan in *The Christian World*, London

QUOTABLE VERSE

Sunday Services

Dream not, O Friend, because I seek
This quiet shelter twice a week.
I better deem its pine laid floor
Than breezy hill or sea-sung shore;
But nature is not solitude—
She crowds us with her thronging wood:
Her many hands reach out to us
Her many tongues are garrulous;

She will not leave our senses still
But drags them captive at her will:
And, making earth too great for
heaven,
She hides the Giver in the given.

And so, I find well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control:

And from the silence multiplied
By these still forms on either side
The world that time and sense have
known
Falls off and leaves us, God, alone.
—J. G. Whittier

Love's Argument

I took Love to task;
"Behold," I said,
"How many a weary one
Hath only straw to lie upon."
"There will I lay my head,"
Said Love, "'tis straw I ask."

I took Love to task:
"Behold," I said,
"How many thorns there be
To rend and pierce with treachery
Our lives." Love bent Him down
And took the thorns and made of them
A crown!

I took Love to task:
"Behold," I said,
"You gibbet with its burden dread.
Hate reigns!" Love answered me,
"I found a throne like that
On Calvary."

I said to Love,
"Thy law is much too hard,
I cannot follow Thee."
Love stretched forth mighty arms
And said, "Come, child,
I'll carry thee."

—Father Andrew in *Masterpieces
of Religious Verse*; Harper and
Brothers

SELECTED PROSE

A Second Saint Augustine

I await with eagerness the publishing of Schweitzer's great work on civilization. A few weeks ago I saw him, and he told me that it was nearly but not quite finished. The concluding chapters of such a book must certainly be hard to write, the finishing touches hard to make. Yet I hope it will not be long now before the last word is written and the final volume ready for the printer. I look to it as men might, if they could have foreseen its nature, have looked for the book we call *The City of God*.

* * *

St. Augustine wrote this book at a time much like our own. Civilization was shaken to its foundations by the uprising of the uncivilized and, when Rome fell, civilization for ages fell with it. But Christian thought all through those Dark Ages survived. It was moulded and inspired by the teaching of this great man whose life ended with the last words of the book and the triumph of barbarism. To this day it is profoundly influenced by the man who wrote of the true civilization—*The City of God*—years ago.

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I said this to Dr. Schweitzer, and he looked puzzled for a moment, but then said that he saw what I meant: there was a certain resemblance in the circumstances in which *The City of God* was written and those of the present day. I said this was only part of what I meant: I took courage to say that what St. Augustine had done for Christendom in the fourth century, he—Schweitzer—would do for us today. He looked almost shocked for a moment, and then said with the humility of the great that it was "too much to say"—"C'est trop dire." Yet I don't think it is too much. With the hour comes, again and again, the man, and Schweitzer "speaks to our condition." He speaks of reverence for life and he means every kind of life: of human beings, animals and plants. To him every individual has a claim to live, and wishes to live. In the struggle to live is something that cannot always triumph but that must always be respected. For Schweitzer, as for the one who first taught it, not a sparrow falls to the ground unregarded by its Creator.

* * *

Against this truly Christian conception our barbarism rears its head. I say *our* barbarism because, though in Communism, Fascism and all totalitarianisms we see the most horrible manifestation of contempt for individual life, we are all infected by its poison—all, that is, except the saints.

* * *

A strange rash of abstract nouns breaks out in our language, showing how we are thinking. Young men and women are no longer young men and women: they are youth. Churches and other societies do not have members: they have "a membership." We are no longer told that we lack leaders, but "leadership." The other day I read with surprise that "German leadership" had gone to Caux to attend a conference of the Moral Re-Armament campaign. At first I thought with amazement that the writer was complaining that this conference had become a prey to Nazi methods and ideals. Not at all. He meant leaders of the movement had attended from Germany.

* * *

I even remember an odious and foolish habit of calling women womanhood, in the height of their struggle for political freedom. I am a woman, but I do not recognize myself as womanhood.

* * *

After the same fashion is acceptance of the idea that we are all "types." Years ago I consulted a psychologist about a little girl who had developed a habit of feeling sick when it was time

to go to school. I described her—clumsily no doubt, as we must be clumsy when trying to describe a human being. "Ah," he exclaimed, "I know the type." Instantly I revolted. She was not a type: she was an individual! I knew her, and she was herself. Has anyone who loves a child, a friend anyone young or old who is very dear, not realized with a sharp revulsion of feeling that the teacher, doctor or specialist advisor who classifies the beloved as a "type" is off the mark?

* * *

Here we are up against no trivial matter but—if you like—the trivial symptoms of the deep disease of modern civilization. The time has come for a Christian to recall us to Christianity. This call, I am convinced, is coming from Schweitzer. His is the trumpet that gives no uncertain sound.—Dr. Agnes Maude Royden

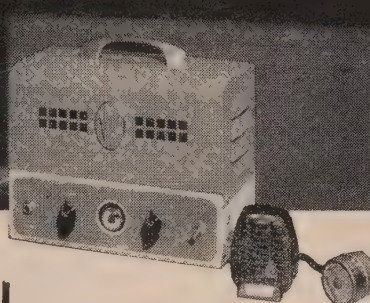
BOOKISH BREVITIES

Rumor and Reflection, by Bernard Berenson, is a book of unusual insight and value. In some significant ways it reminds one of *The Education of Henry Adams* but, though intimately personal, it covers a much wider field of human interest. Berenson is a world scholar and a world citizen. He is an American citizen—and very proud of that citizenship—but, because of his interest in art, especially the visual arts, and the love he has had for London, Dresden and Budapest and, especially for Florence, he has remained abroad for some sixty years. His, indeed, has been a rich and varied life—quiet, deeply reflective, and above all, ever conscious of the deeper and more significant movements of the world's thought. A personal friend of Henri Bergson, Henry James, Edith Wharton and Marcel Proust, he remembers quite vividly an obscure library assistant in Milan who became a Pope and recalls an American visitor to Paris who later became a President of the United States. *Rumor and Reflection* is a day-to-day series of essays—observations and interpretations—written during the progress of World War II. Here is a book the like of which we have not produced in America. It is a big book, charmingly written, and once you start reading it you will have difficulty trying to put it aside. The western world has few living men like Berenson; theirs is a fast vanishing tribe. The scientific mind is on the ascendancy; the civilized mind is, most unfortunately, in rapid decline. What the sequel will be no one can safely prophesy. For myself it looks anything but promising. At any rate here is a book no thoughtful man can afford to miss. Moreover, it will pro-



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vide insights and illustrations for many a sermon (Simon and Schuster; \$6.) * * * Theodore Maynard is a writer of very considerable ability, and that ability has been nowhere put to better use than in his exposition of the faith and practices of the Latin Church in his newest book, *The Catholic Way*. As an exposition it is one of the finest things I have ever seen—learned, lucid and lively. As an apologetic it suffers as do all writers who fail to distinguish between the genuinely Catholic and the peculiarly sectarian elements within the Roman Church. It is a book to keep close at hand for ready and authoritative reference (Appleton-Century-Crofts; \$3.50) * * * *Sunday Evening Sermons*, edited by Alton M. Motter and with an introduction by Harry Emerson Fosdick, contains fifteen distinguished sermons delivered in recent years at Chicago's famous and, perhaps unique, Sunday Evening Club. This is an important and well-organized anthology of uncommonly good preaching (Harper; \$2.) * * * *Moral and Spiritual Value in Education*, by William Clayton Bower, is a vital and valuable book which demands the attention of every thoughtful American. The fact that it is published by a university press does not mean that it is "high brow." On the contrary it represents a lucid, yet comprehensive report of what has been called "the Kentucky Program" which has had to do with the moral values implicit in the educational process, particularly as represented by the public schools. All about us we see and hear signals of alarm indicating the moral and spiritual impoverishment of American youth. And it is scarcely necessary to prove the existence of this poverty by calling to witness the drug and drink addiction of school children, the dishonesty revealed in collegiate athletics or the immoral sex life of adolescents. Frankly I think much of this has been overdrawn. Having served as pastor of the Abbey Church for somewhat more than half my lifetime—albeit I am neither a Methuselah nor an "old fogie"—I testify that, as of the present moment, I have never had a more reverent, prayerful or loyal group of young people than I have today. Of course, they are disinclined to "go to church twice on Sunday"—and why should they? In metropolitan areas where residents and transients make up an almost unlimited potential for church attendance, I can understand the desirability of two services each Lord's Day, especially if they are conducted as are those of my good friends, Dr. Ralph W. Sockman and Dr. Norman Vincent Peale, with identical sermons. But in smaller cities, where this potential does not exist, it is simply ridiculous for a minister to plan two differ-

ent services and prepare two different sermons for the (practically) same congregation on the Lord's Day. Two sermons to the same congregation on the same day is, for the average layman, confusing rather than illuminating. In short, if a preacher cannot, in one sermon, give his people enough to think about for one short week, then there is something wrong, something woefully lacking, in his preaching. But, let us return to our subject. Dr. Bowers is content, from an amazing mass of data, to argue, and to argue successfully, that there is, in the curriculum, in counselling, and in the co-operative enterprise of the pupils, deep reservoirs of moral and spiritual values inherent in our public school system. And what he has to say will be of enlightening and heartening interest to all fathers and mothers, pastors and spiritual leaders (University of Kentucky Press; \$3.50.) * * * Unless some come to the front in the not too distant future, there is going to be a lamentable lack of philosophers all about our western world. Of course we have hundreds of splendid men and women who, with varying success teach courses of philosophy. With considerable erudition and, sometimes, with passion, they expound the better known "systems of philosophy" all the way from Socrates to Santayana. But how few of them are philosophers! Scientists (God bless them) are to be found at almost any crossroads, and "specialists"—and we need them—come a dime a dozen; but philosophers—original thinkers—are becoming fewer and fewer, albeit they are not quite extinct. In recent years we had at least a half dozen real philosophers in the land of the living; but, within recent months two of them—Croce and Santayana—have slipped away from us, and we are all the poorer for it. On the continent, at least one real philosopher remains. He is Jacques Maritain of Paris, and his newest book, *The Range of Reason*, will be treasured by all thinking people. The book contains seventeen brilliant chapters, ten of which have been translated from the author's *Raison et Raisons* which was published in the recent past by the Librairie Universelle de France. For religious leaders, especially for preachers, there are cargoes of good things—provocative, evocative and illuminating—in *The Range of Reason*. Maritain's discussion of immortality is inimitable. His essay entitled, "Blessed Are the Persecuted," will, I venture to predict, become a classic as the years gather and grow. And his discussion of Atheism, both absolute and practical, opens new windows in my mind. The truest atheists, both absolute and practical, he says, are the Christian saints. Why?

(Turn to page 78)

Ministerial Oddities
Collected by Thomas H. Warner

The Manse

An Associated Press dispatch in 1946 from Bonner Springs, Kansas, said: "Rev. John Paul Lambert finished his sermon yesterday and asked for announcements. A member of the congregation, John Hubbel, tore open a sealed envelope the minister's wife had given him, and began to read aloud.

"I am doing this for the good of Paul, the children (two small girls) and the church. I have hindered the work here at Bonner Springs by my jealousy for the last two years. . . . When you read this I will be several hundred miles from here." The pastor told the congregation: "This is the first I knew of this crisis."

* * *

Rev. J. H. Wilson of Edinburg, who had great success in preaching to children, gave this incident of his early life. "On the morning of the day when I was going to the city to be ordained and go to my first charge, my mother came to the door to bid me goodbye. Holding my hand, she said: 'You are going to be ordained today, and you will be told your duty by those who know it far better than I do, but I wish you to remember one thing which, perhaps, they may not tell you. Whenever you lay your hand on a child's head you are laying it on its mother's heart'."

* * *

Describing his journeyings of moderator of the Free Church Federal Council, Rev. F. H. Ballard wrote: "Not the least important part of my time is spent in friendly talks in houses or vestries, and again and again I marvel as I realize how men are carrying on without a murmur in more than difficult spheres. . . . If I learn nothing else during my year of office I shall have fully appreciated this, that there is something unique and beautiful about a Christian family. . . . I am particularly impressed by the kindness to be found in many a manse. The minister's wife deserves a better pen than mine to do her justice."

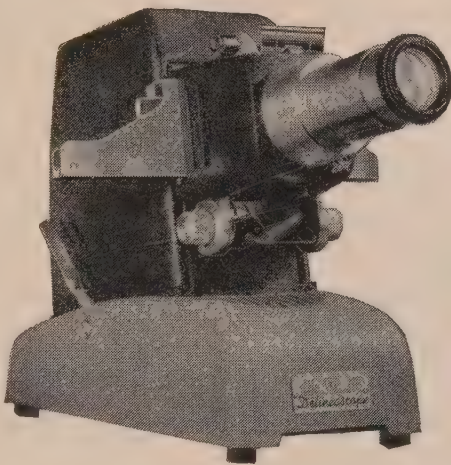
* * *

It is said that Rev. Angell James, like most earnest ministers, was too much out of his home, but he made it a rule to take his evening meal there. He had always the joy of a true home. His son said that he only read two novels—*Rob Roy* and *Uncle Tom's Cabin*, the latter more as an anti-slavery tract than as fiction.

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Building for Religious Education

(From page 44)

like to build them.

For Disciple Churches the average attendance is about thirty-five per cent of the membership and it takes three people on the books to keep one seat occupied on Sunday. We find that when we have two services, we can increase that percentage to about forty or forty-five per cent of our people. In other words, we are serving some of our people who do not otherwise come to church, and in a small building which creates less maintenance and less cost on the part of the church, and you can have a more adequate missionary program, and total program of the church.

As far as Sunday school is concerned, there are various ways of staggering departments, and some churches operate two Sunday schools. Our Central Church in Lexington, Kentucky, has two Sunday schools; they built a new educational building just a few months ago with that very purpose in mind; they did not build it for a single Sunday school. It takes more adults for that kind of a program, cuts down on your financial investment in the building, however, and gives you a more adequate variation of your program. Some people can come to church at eight o'clock and some can come at eleven. When you have a variation of services, you can meet more people in your community.

Q. Will you give me some architectural advice on remodeling a church? Is it necessary to have a licensed architect?

A. That point is one that I want you all to bear in mind. Churches in small communities often overlook this and then get into difficulty. Every state in the country has an architectural law based on the public health and safety codes. That law requires that every public building be built and supervised by a registered architect within that state, which goes for remodeling that involves structural changes. You can change a few partitions if you want to, and nobody will say anything. If you have a beam to design or a frame to put in and you do not have an architect you may invite trouble. If you have an architect or an engineer do it, he is responsible.

Q. Would you have much difficulty in converting a building?

A. It depends on the building. You can make an educational building out of it by flooring over the annex, with a second floor making classrooms on the second floor.

When it comes to remodeling, there are so many things involved. The lo-

cation of your windows, the light and air, which is another point that I want to bring out. Every state code now requires a certain per cent of outside windows for every classroom. That percentage is based on the floor area of the room. If you have a floor area of 200 feet most states require ten per cent of that in windows or in other words, twenty feet of windows in that room. You cannot have any rooms which children or young people are to occupy without windows. You can put adults in anything you want and ventilate with artificial ventilation. The state codes are not concerned about that, but they are concerned about the children and young people.

Q. How about the idea of using a fellowship room for Sunday school?

A. For adults, but not for young people. For this reason: the children use a different size furniture than adults. You will have to keep moving the different furniture in and out of the room, and that does not lend itself to the kind of building that the children need. In other words, a fellowship hall does not give you the required space for an educational program. You will find that a fellowship hall will just as well take care of three or four adult classes.

Q. Should a fellowship hall have a basketball court?

A. If you want a basketball court you need a twenty-foot building. A fellowship hall would take ten or twelve. It would cost anywhere from twenty-five dollars to \$50,000 more.

Q. In the case of a building that is now forty or fifty years old, do you think it is necessary to call in an engineering counsel besides the architect to decide whether that building is worth remodeling?

A. The architect should be called in to do that. In other words, an architect is licensed to build a building, and although he may hire an engineer to do some of the engineering for him, he is responsible.

The Pastor's Wife

(From page 53)

standing as they broke bread together in rich unity of spirit. Who knows, as the manse shelters our brood of children and their friends and playmates from near and far, what further treasures of memory the years will bring.

No, I have not fully relinquished my dream house. Perhaps I shall have it, some distant day, when its modernity shall afford leisure that I no longer want. When that day comes, I suspect that I shall have grown to a full appreciation of the big old manse in the church grove.



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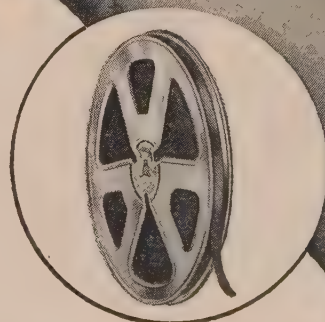
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NEW**BOOKS**

The Bible

Criticism and Faith by John Knox. Abingdon-Cokesbury Press. 128 pages. \$1.75.

With the new Revised Standard Version of the Bible and the new biblical commentary, *The Interpreter's Bible*, it is well to have this little book which asks such questions as: How dependent is Christian faith upon biblical historical scholarship? Can scholarship seriously impair faith? Can scholarship significantly aid it? The answer given to the second of these questions is "No," and the answer to the third is "Yes." Professor Knox asserts that the historical method has enjoyed a significant degree of approval and acceptance only within Western non-Roman Christianity. Eastern Orthodoxy has not encouraged the method, and Roman Catholicism has virtually outlawed it. Western Christianity, when it accepts it, has its suspicions about it, and some inhibitions.

The Bible did not create the church. It sprang out of the experience of the religious community. The Gospels are the compilations of a corporate tradition. The book asserts that the Christian's knowledge of Christ does not depend upon what can be known about the life of Jesus; that our knowledge of the authentic words of Christ does not depend upon what can be established as Jesus' words; and that the truth about the meaning of Christ does not depend upon what was present in the self-consciousness of Jesus.

These brief chapters were some of them given as the Jackson Lectures at Southern Methodist University, and others as the McFadin Lectures at Texas Christian University.

H. W. H.

Our English Bible in the Making (The Word of Life in Living Language) by Herbert Gordon May. The Westminster Press. 154 pages. \$2.75.

With the publication of the Revised Standard Version of the Bible on September 30, 1952, it is good to have a story of the making of the English Bible which begins with the Bible in its original languages and carries the story from the earliest fragmentary beginnings through each state of development, with several interesting concluding chapters on the making of the Revised Standard Version.

Herbert Gordon May is Professor of Old Testament Language and Literature at the Oberlin Graduate School of Theology. He was an active member of the interdenominational committee which prepared the Revised Standard Version of the Bible. He is an adequate scholar, and because of this, this

book is one of the best on the history of the making of English Bibles.

After a brief introductory chapter on "The Bible in the Mother Tongue," the book covers the first English Bibles: the Wycliffe and the Tyndale Versions. It then discusses predecessors of the King James Version, such as: the Miles Coverdale Bible, "Mathew's Bible," the Great Bible, Taverner's Bible, the Geneva Bible, the Bishops' Bible, and the Rheims and Douai Versions. There are excellent discussions of the making of the King James Version and the English Revised Versions, and the American Standard Version of the late nineteenth century.

The contention is that it is now time for a new Standard Version. Much archeological excavation has given us new inscriptional material and other relics which throw new light on manuscripts and meanings. There has also been, in recent years, a recovery of the earlier texts of the Hebrew Old Testament and a recovery of the earlier texts of the Greek New Testament. Certain uncertainties in the text of the books of the Bible are now clearer than they were a few years ago. The twentieth century translations in the vernacular, such as Moffatt's Bible, the Smith-Goodspeed Bible, etc., are most helpful. In varying degrees they sharpen up the original meaning of the text, but they are not always suitable for every use.

The makers of the Revised Standard Version were charged to embody in it the best results of modern scholarship as to the meaning of the Scriptures, to express that meaning in English diction which is designed for use in public and private worship, and to preserve those qualities which have given to the King James Version a supreme place in English literature. It took fifteen years to make this new translation of the Bible, and Professor May tells how it was done. Readers are agreed that it is an excellent translation.

H. W. H.

Theology

What Present-Day Theologians Are Thinking by Daniel Day Williams. Harper & Brothers. 158 pages. \$2.00.

This is an excellent, brief summary of modern theological thought. Written in a lucid, non-technical style, Dr. Williams' book should have special appeal for those who wish to keep abreast of contemporary Christian thought but who do not have opportunities for intensive study.

In the introductory chapter entitled "The Theological Renaissance" the author analyzes some of the important formative influences which help to ex-

plain the aims and concerns of modern theologians. Current philosophies of history, modern psychotherapy, the influence of Kierkegaard and Existentialism, the challenge of Logical Positivism, the new conception of myth and the Ecumenical Movement—these are factors which raise serious questions for religious thinkers of today.

The author shows how theologians are now dealing with four basic problems in Christian thought. These form the titles of successive chapters and are "The Bible and Christian Truth," "Christian Ethics and Society," "Jesus Christ in History and Faith" and "The Church." The treatment of theologians like Tillich is marked by unusual clarity and conciseness. Each chapter ends with a constructive emphasis which is of value in helping the reader to an intelligent, affirmative faith. In the Epilogue the author declares that "theological thinking can be objective" but that "it can not be detached from personal decision."

Many thinkers are mentioned in this book and such a short study is of necessity somewhat sketchy. However, your reviewer heartily recommends the volume as giving a rewarding bird's-eye view of modern theology.

The author is associate professor of Christian Theology in the Chicago Theological Seminary and the Federated Theological Faculty of the University of Chicago.

J. C. P.

The Scandal of Christianity by Emil Brunner. The Westminster Press. \$2.00.

In five lectures the author deals with some of the deep and essential truths of the Christian religion. In utmost clarity and religious insight we have presented to us the writer's views of Historical Revelation, The Triune God, Original Sin, The Mediator, Resurrection. The layman as well as the minister can profit in reading what Emil Brunner has to say about "The Scandal of Christianity." For he gives with convincing argument why Christianity is so often a stumbling block to man. These lectures were given under the auspices of the McCormick Theological Seminary, in Chicago in honor of one of its most distinguished professors, Andrew C. Xenos. The chapter on The Triune God is an especially illuminating chapter. Here are some sentences out of that lecture worth pondering: "Faith as it understands itself is a real encounter in which something happens that cannot happen within man's own thought-life. But while the reality of this happening cannot be proved, but only experienced—in that experience which we call faith—something else

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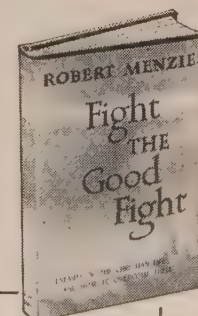
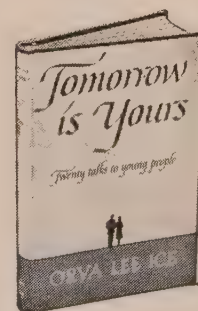
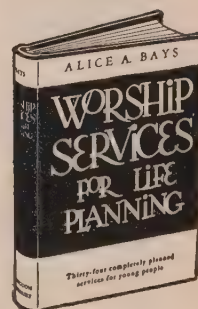
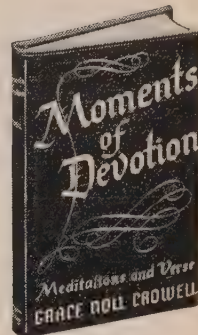
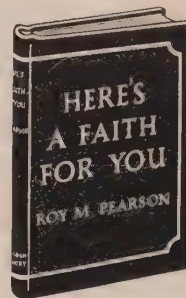
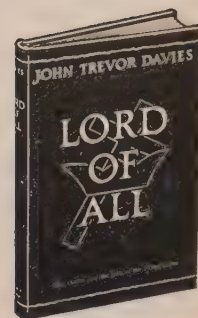
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CORRECTION

In the November issue of this periodical an advertisement appeared which incorrectly listed the price of

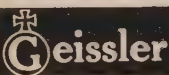
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can be and ought to be proved, namely, the difference between the conception of God which comes about in this way, and that which is produced within philosophical thinking. This different content of the conception of God is given in the testimony of the Bible and it is of this content in its distinction from all other ideas of God that we shall now speak."

A. S. N.

Religious Perspectives in College Teaching edited by Hoxie N. Fairchild. The Ronald Press Company. 460 pages. \$4.50.

This volume completes a project which originated in a letter written in 1947 by Professor George F. Thomas of Princeton University to the Edward W. Hazen Foundation. Dr. Thomas urged a study by natural scientists, social scientists, and humanistic scholars concerning the religious issues, implications and responsibilities involved in the college teaching of their respective disciplines. In the spring of 1949 this project was under way. Three years later we now can read the findings of this group.

These essays do not reflect the views of any one school of religious thought. On such matters the members of the committee themselves seem to vary from Anglo-Catholicism to a theistic type of transcendentalism. For their own guidance this group drew up a statement of principles which they shared and which they hoped would be accepted as a sort of common denominator by the scholars whom they invited to participate. This is their statement: "Religion is not nature-worship, or man-worship, or science-worship. It is not the totality of human value. Although it is metaphysical, ethical, and humanitarianism. Religion is man's quest for communion with an ultimate spiritual reality completely independent of human desires and imaginings. Religion apprehends this Absolute Reality and Value in faith, and seeks to give concrete embodiment to the ineffable in creed, cult, and conduct. The creative power of the universe is not an intellectual abstraction but an objective entity, a Divine Being. Although God infinitely transcends our human nature and understanding, he most potently reveals himself to those who conceive of him in personal terms. Thus symbolized, he becomes for us not merely Cosmic Mind, but Creator, Judge, and Redeemer of Mankind."

Fourteen teachers contribute to this symposium. Dr. George F. Thomas writes the general introduction to problems of teaching. Dr. Robert Ulrich makes suggestions in the final chapter concerning the preparation of teachers. To the reviewer the chapters dealing with history, philosophy, anthropology, and sociology are the best done. Certainly if this religious unity should become generally prevalent in academic circles the American college would be transformed.

W. L. L.

Eclipse of God by Martin Buber. Harper & Brothers. \$2.50.

Here is a small volume of some 180 pages packed with mind and soul gripping material, written by an authority in both the realm of theology and philosophy. Knowing and understanding

such modern thinkers as Nietzsche, Bergson, Heidegger, Sartre, and Jung, the author does not hesitate to reveal their weaknesses in passing judgment on the reality of religion. The chapter containing Buber's reply to C. G. Jung is a classic. The author bases his studies on this telling sentence: "Eclipse of the light of heaven, eclipse of God—such . . . is the character of the historic hour through which the world is passing." In answer to this we hear Buber saying "For the great images of God fashioned by mankind are born not of imagination but of real encounters with real divine power and glory. Man's capacity to apprehend the divine in images is in the same measure as is his capacity to experience a reality absolutely independent of himself." This, if we are inclined at all to believe that modern thought has brought about "the eclipse of God," it will pay us to read words such as these "Something is taking place in the depths that as yet needs no name. Tomorrow even it may happen that it will be beckoned to from the heights, across the heads of the earthly archons. The eclipse of the light of God is no extinction; even tomorrow that which has stepped in between may give way."

A. S. N.

Practical Exposition of First Epistle of Peter by J. Niebohr. Our Daily Walk Publishers. 328 pages. \$3.00.

The author calls this a "Practical Exposition of II Peter," and so it is. It is a verse by verse exegesis of the epistle, and so arranged that it makes wonderful material for a teacher, preacher, or other person who is interested in a real study of the Bible.

There are forty-seven chapters in the book, each a lucid explanation of one or more verses of the epistle. The author has used very beautiful and enlightening illustrations which make the book of greater help. The volume is a practical discussion of one of the very important epistles of the New Testament. The reader may not always agree with the interpretations of the various parts of the epistle, as given by the author, but he will be vastly well paid for studying them. All church workers will find this book a valuable aid.

A. H. J.

Worship

The Worship of the Church by Massey H. Shepherd, Jr. Seabury Press. 240 pages. \$2.50. (Paper \$1.50)

Professor Shepherd of the Episcopal Theology School, Cambridge, Massachusetts, and one of the world's authorities on Christian worship, has written the fourth volume in the Church's Teaching series sponsored by the department of education of the Protestant Episcopal Church. This volume follows logically the studies on the *Holy Scriptures*, *Chapters in Church History* and *The Faith of the Church*.

This study is divided into two parts. The first deals with the more general topic of principles of Christian worship and evaluates personal motives in the worshiper, the nature of corporate worship, liturgical worship and the historical background of Christian worship. This first third of the volume will be most helpful to the Christian

who is accustomed to free worship.

The second part of the book is devoted to a study of the *Book of Common Prayer* which lies so close to the heart and life of Anglicans. Here also is an appreciation of the church year, the sacraments, confirmation and the office of the ministry. Nowhere in so brief a compass can one find as competent an introduction to the spirit and genius of the religious life and thought of the Anglican groups.

While the form and style is beamed in the direction of lay understanding, ministers and advanced students will profit greatly from careful study of the text, the annotations, and especially the most valuable annotated bibliography on all phases of Christian worship and which covers more than 20 pages.

One hesitates to call attention to a minor error in so fine a work and a book so beautifully designed and executed. However, in future printings the name "Dillingstone" on page 210 should be printed "Dillistone."

R. W. A.

Sermons

In Quest of God's Power by Charles L. Allen. Fleming H. Revell Company. 191 pages. \$2.50.

The author of this book is the pastor of the Grace Methodist Church, Atlanta, Georgia, and the editor of *Pulpit Preaching*. Coming from a rural field he has become one of the outstanding preachers of the South. We can understand his right to a place of authority when we read the opening sentence of his book, "An average of thirty thousand people a year kneel and pray at the altar of the Grace Methodist Church at the close of the Sunday night services."

Thus drawn from a wealth of experience as the pastor of this large, praying church, Charles Allen has presented in *In Quest of God's Power*, fourteen of the sermons which helped to make his evening services so powerful in their appeal. We find them to be not only a gold mine of sermonic material, but also sermons within sermons. Each is a message of sound advice given in a manner which is pertinent and quite understandable. Each one is a challenge to positive Christian thinking. Here are a few of the sermon titles: "The Person You Can Be," "Take Time for God," "Pray About It," "Are You Lonely," "Let Christ Make You."

J. C. L.

When God Moves In by Arnold H. Lowe. Harper & Brothers. 191 pages. \$2.50.

Here is a book calling us back from materialism to spiritual realities with such sermon titles as "Religion Can Make Sense of Life"; "Relying on Our Spiritual Resources"; "Giving Our Souls a Chance"; "How Does Your Soul Prosper?"; and all twenty-four homilies under the caption, "When God Moves In." The author says that our whole philosophy of life is framed in materialistic slogans such as, A man's success depends upon his I.Q.; Crime is the result of poverty; Social Security depends upon the generosity of a paternal government; a happy marriage depends upon the ability to find a person who is physically compatible. We underestimate the power of God as

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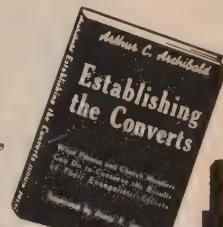
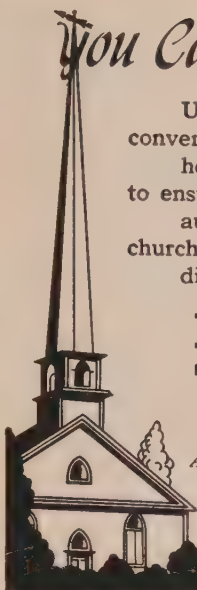
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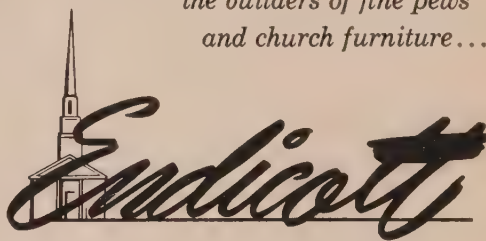
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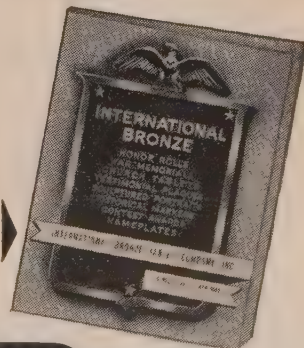
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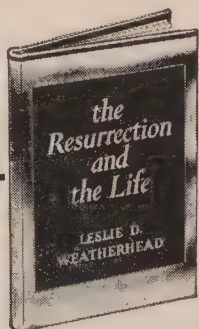
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we overestimate our own. The writer displays his usual superb phrasing and appealing metaphors. Every sermon is readable and challenging.

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Many will find challenge in these chapters, many inspiration and some will find comfort.

O. L. I.

St. Augustine's Sermons for Christmas and Epiphany translated by Thomas C. Lawler. Newman Press. 249 pages. \$3.25.

Apparently St. Augustine was cursed as any mid-twentieth century preacher by the secular influences which distracted his members from the church and so from his sermons. In this fifteenth volume of the Ancient Christian Writers, the saint of Hippo, preaching on no less a Christmas theme than "Agreement of the Evangelists Matthew and Luke in the Lord's Genealogy," said:

"There is something else: the gladiatorial shows, too, have attracted many away from here; and we exhort you, Brethren, to follow our example and work as diligently as we for their salvation; and do pray earnestly to God for these people whose minds are not yet intent upon the spectacles of truth, but are given up to spectacles of the flesh."

This paragraph is also an excellent example of the lucid style of the translator.

R. W. A.

Biography

Great Humanists by Lynn Harold Hough. Abingdon-Cokesbury Press. \$3.50.

Dr. Hough gives us a more than brief glimpse into the life of men across the centuries who have lived their life, added to the world's assets, and then have fallen on sleep. From Aristotle down to Paul More, the writer has given us penetrating insights into the life and thought of these men. He selects five dynamic humanists—Aristotle, Cicero, Erasmus, Irving Babbitt, Paul Elmer More, and in an intellectual as well as spiritual way he weaves for us his own philosophy of Christian humanism in his portrayal of these master minds. For the author believes that there is a true humanism which is "The handmaid of religion" which in his quotation from Dean W. R. Matthews of St. Paul's Cathedral says: "Exalts the dignity of man while firmly insisting on his dependence on God." To prove this, which we believe Dr. Hough rightly does, he has painstakingly gone to the sources. He has, so to speak, lived with

these men, steeping himself in much that they wrote and thought. The studies of the 1952 series are the Tipple Lectureship of Christian Biography at Drew University. In Dr. Hough's word picture of Babbitt we find words like these worth pondering for a day like ours.

"It all comes at last to the matter of the relation between democracy and standards. If the citizen of a democracy has no standards, he is moving toward disillusionment and disaster. If he has bad standards, the case is even worse. His only hope is in finding something which will preside over his vagrant desires, and will bend them to good purposes. The corrupt politician gains his power by appealing to the undisciplined impulses of the voters. The statesman appeals to their capacity for seeing standards and for following them. The one surrenders to vital impulse. The other represents vital control. Men must be taught to exercise an inner control upon the undisciplined expansion of natural impulse. It is easy in a democracy for the lust for power to take the place of a disciplined altruism. Men must be taught not to look down to the world of impulse for guidance. They must be taught to look up to the world of judgment. A vital and intelligent insight must take the place of lawless impulse on the one hand and mechanical standardization on the other. So shall men be saved from the control of incompatible desires. And so shall they be taught to enter a true school of judgment. It is the leaders who can give guidance which will achieve these ends who will truly serve democracy. So shall a democracy of critical understanding be put in the place of a democracy which has no law but its own impulses. So democracy will be saved from its lower self and be made capable of existing upon the level of the true meaning of its own life."

A. S. N.

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Charles E. Weniger, Dean

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In the December issue of *Church Management* the author presents the results of six years research, his first advance since the second edition of *The Voice Governor*.

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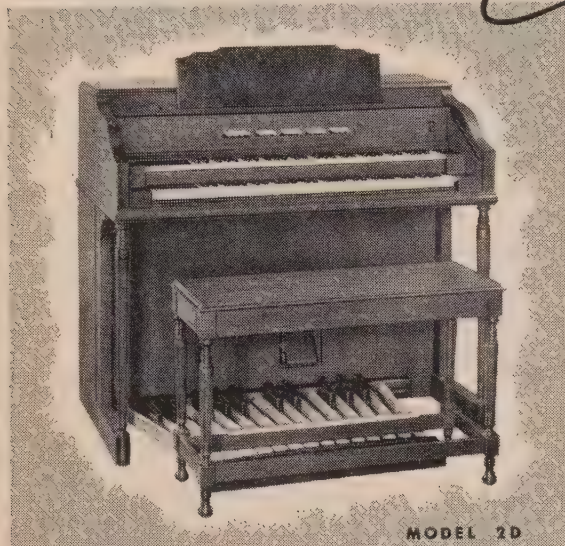
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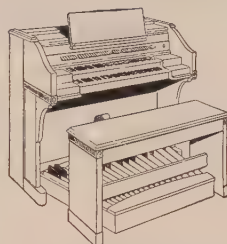
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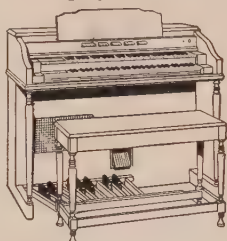
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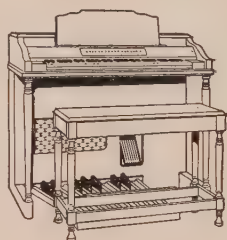
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"Unconquerable Kagawa" by Emerson O. Bradshaw. Macalester Park Publishing Company. 157 pages. \$2.50.

The author of this book was Kagawa's guide and companion during his 1950 tour of America, travelling with him some 50,000 miles, for five months, in thirty-four states. During this safari Mr. Kagawa gave 400 lectures to about 350,000 people. During this time Mr. Bradshaw was privileged to know Kagawa intimately for he was constantly with him in planes, trains and busses and in hotels and restaurants. "To be with him for any length of time is, to my mind, the most inspirational experience that could bless the life of anyone."

In the first part of the book the writer presents Kagawa, the character of the man, principles that govern his life, a portrait of the man as he observed him.

The second section gives Kagawa's own word story, his life beliefs and experiences. He recites his life story, his birth, education, slum living, writings, reforms and trials during the war years when two million of his countrymen perished beneath bombs.

The impact of Kagawa's life on his own people and the people of the world is truly realized as one reads the account of this sixty-three-year-old modern prophet.

The book is compellingly interesting. Chapter VII that appeared in *Reader's Digest* February, 1951, written by Clarence Hall is included. It is a well written article and can be used as material for a talk, even a sermon perhaps under the title, "The Saint Who Laughs." The book is very worth while and will have wide and helpful reading.

O.L. I.

P. T. Forsyth: *The Man and His Work* by W. L. Bradley. Independent Press. 284 pages. \$3.50.

P. T. Forsyth: *Prophet for Today* by Robert McAfee Brown, The Westminster Press. 191 pages. \$3.50.

Although Peter Taylor Forsyth has been referred to by some as one of the most brilliant minds in Europe of a generation ago his name is practically unknown among American churchmen. Perhaps we are not to be too greatly condemned because of our ignorance for it is only in very recent years that his English fellowmen have recognized the greatness of this Congregationalist pastor, author and professor who died in 1921. Now he is being heralded as one of the pioneers of neo-orthodoxy who was teaching much that has been later taught by Brunner and Barth several decades before they were acknowledged by the English-speaking world.

P. T. Forsyth was born in Aberdeen in 1848. After education in the Aberdeen Grammar School and University he had further work in New College in London and at Gottingen under Ritschl. He served twenty-five years in a ministry to five city pastorates, and spent the last twenty years of his career from 1901 to 1921 as principal of Hackney College, Hampstead, now known as New College. His early theological position was that of the popular liberalism of his time, but after some years in the pastorate he worked his way to the position which is best described as neo-orthodox. He was in-

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debted to a number of sources in his intellectual pilgrimage, among them the works of Kierkegaard who was unknown to the average British or American theologian in that day. The position that Forsyth finally attained is much more acceptable to most American thinkers than that of Barth. Forsyth emphasized "grace" as central in the gospel but leaves more room for human activity in the kingdom than the German crisis theologians do. Central in his theology is the cross, perhaps even to the extent of neglecting some other aspects of the life and teachings of Jesus. The chapters on the "Church" in both of the above books are helpful and stimulating. Mr. Forsyth exemplified the strange combination of free church and high church in his thinking but his emphasis upon the importance of the church as the body or bride of Christ throws weight toward a needed approach to the doctrine of the church.

It is a distinct service to have such books as these two to bring the writings and ideas of Forsyth to our attention. He was not a systematic philosopher or theologian and his ideas are very much scattered through the twenty-five books which he produced, one of which "Positive Preaching and the Modern Mind" was delivered as the Beecher lectures at Yale in 1907.

The two books under review were both written as doctoral dissertations, that of W. L. Bradley at Aberdeen, while Robert Brown did his at Union. Dr. Bradley is now Assistant Professor of Philosophy of Religion in Hartford Theological Seminary and Dr. Brown is chairman of the Department of Religion in Macalester College. These books supplement rather than duplicate each other. The one by Brown perhaps goes into more phases of the thought of Forsyth while Bradley goes into the subjects a little more intensively. Any minister who wishes to be abreast with the most recent thought coming out of British theology should be conversant with these books.

C. W. B.

The Changing World

Crowd Culture, an Examination of the American Way of Life by Bernard Iddings Bell. Harper & Brothers. 159 pages. \$2.00.

Here is a remarkably incisive and thought-provoking analysis of contemporary American culture. Starting with the assertion that "the chief threat to America comes from within America," Dr. Bell sketches our prevailing cultural pattern in a vivid and realistic manner. The culture of the common man of today is found defective because it is based on material possessions, animal appetites, physical comforts, conformity to pattern and freedom from responsibility.

This author deals drastically with modern public education in a chapter on The School, enumerating such weaknesses as neglect of proper drill in the basic disciplines, the lack of emphasis on good manners, too little insistence on real achievement, the tendency to hold back children with better than average intelligence and the prevailing spirit of godlessness and secularism. While your reviewer heartily agrees with a number of the emphases



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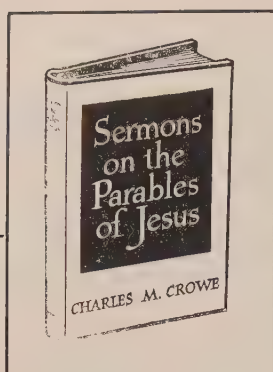
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in this chapter, he feels that statements like the following are highly questionable. "Because of all this, if we desire the preservation of real religious liberty in the schools, each major variety of religion in America (including of course secularism and atheism) must not only have the right but be encouraged to conduct its own schools and run them at public expense. Such various schools must and can be unified by rigorous public control in all matters except religious teaching."

In a chapter on The Church Dr. Bell distinguishes sharply between Historic Christianity and Liberal Christianity, declaring that the two are incompatible. He sets forth the weaknesses of much organized religion in a forthright manner. Thus, "most Christians today appear to seek a sort of vaccination against Christianity, with a solution of one part Christianity to nine parts respectability, racial inheritance, ecclesiastical regularity, good-fellowship and congeniality." The author stresses the need for a new moral commitment strengthened and clarified by worship.

The last chapter is entitled The Rebels. Collectivist tendencies are deplored. Dr. Bell advocates a democratic elite who will observe and understand man as man, guiding him into a more sane and satisfying life. To this end rebels are needed "not because we hate the common man but because we love him deeply."

J. C. P.

Citizens of the World by Stringfellow Barr. Doubleday & Company. 285 pages. \$3.00.

Here is a serious attempt to work out ways or a way to implement the ultimate hope of us all—not only a United Nations with offices in New York City, but a real working union of the nations of the world. Recognizing the dangers with which such a program is fraught, probably as well as any other person, Barr goes on to probe the possibilities of peaceful relations among all nations through an International Development Authority along the lines of TVA. There is an introduction by Justice William O. Douglas who believes that America will become strong in the hearts of the people around the world by opposing exploitation wherever it is found.

R. W. A.

Europa in Truemmern by Emmanuel J. Reichenberger. Leopold Stocker Verlag. Graz and Goettingen. 484 pages.

The author is a Nazi-exile, Roman Catholic priest, who became an American citizen. His adoptive country honored him by refusing the visa to Germany in 1952, when the University of Graz awarded him the doctorate in divinity. His offense was telling something of the truth of the most horrible crime against humanity, committed by the victors of World War II, who made many more millions of persons homeless, killed millions more, in time of "peace" than had the Nazis in war.

The planned expulsion of some eighteen millions of Germans, Hungarians, Baltics, from areas of East and South Europe, to fit the Communist plan, is more than the greatest murder-plan of all modern history; it is treason to Western culture and to the United

States of America.

The book deals in case-studies taken from the Czech portion of this crime, which was the one greatest part in this pattern. Some 600,000 Germans were killed, tortured by refined satanism. The rest of the Sudeten Germans were driven from their homelands, that they had settled before the coming of the Slavs, nine centuries ago. The roll-call of tortures makes Inferno pale. Benesh entered Prague, May, 1945, down an avenue of living German torches. Unborn babes were beaten from the bodies of their mothers. Children played football with the heads of Germans. The coat of arms of the red devil with the heads of German women and children. And so ad nauseam.

The weakening of European Christianity by Asiatic nihilism, whose agents activated American and British policies, is understandable from the view of the Kremlin. But that American church-leadership remained silent is inexplicable and unpardonable. Non-Christian forces in America had special laws passed for the benefit of their race and kindred. All Jews were to be made welcome in America, regardless of nationality, as "D.P's." And American churches moved the heart-strings of the nation for a selected several hundred thousand of D.P's. But nothing was done for the major block of homeless, Christian D.P's, the Germans, for whom even a special appellation was invented: "expellees." The relief-action, noble as it was, and Christian in motivation, may well be said to have been coverage for the over-all situation, which made want far faster than any relief could assuage.

Unless Western culture is destroyed, as per plan, the history will some day be written. Meanwhile the Christian peoples stand in the ominous gloom of the approaching *Goetterdaemmerung* that their self-appointed leaders have conjured. The divine laws embracing the moral law has been flouted, in the return of the leadership of the West to the pre-Christian *vae victis*. Only God can save the West and the world. Confusion and repentance are in order, in prayer unto that he stay his wrath and give mercy.

J. F. C. G.

Your Home Can Be Christian by Donald M. Maynard. Abingdon-Cokesbury Press. 160 pages. \$2.00.

This is a real handbook for the family, with many words of wisdom, many illustrations that speak so plainly the truth being presented, and with a definitely Christian approach that it is certain to be most helpful whenever used. At the very outset the Christian home is defined, and certain matters are assumed such as (a) Belief in God that Jesus revealed, (b) Acknowledging Jesus as Master, (c) Practice in some form of prayer and family worship, (d) Appreciation of the Bible, and (e) Attendance and participation in the activities of a church. These will be most certainly the basis for Christian parents, and children will, according to their abilities, follow. A chapter on the Christian parents' adjustment to each other is most helpful, and touches many of the situations that can keep the home a happy home. Understanding the children and why they act as

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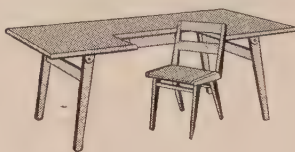
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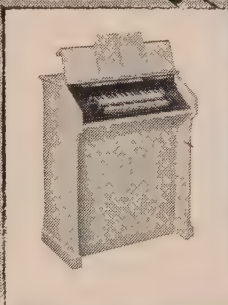
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they do, is certainly basic to a Christian home, and a whole chapter is devoted to it with many most helpful suggestions. In these discussions one is able to see his own mistakes, and how a little love and affection and understanding would solve many of the misunderstandings of home. Every chapter is so important. For instance there is the chapter on physical health and personality—why children do not eat; why they do not sleep well; often just the result of what they have been doing right in the home. The chapter: Helping Children to Develop Self-confidence, discusses their independence, their fears, overstimulations, and then shows how to overcome fears, and encourage imitation of those who display no fear. Other chapters are: Social Adjustment and Discipline; Perennial Problems (such as sex, allowances, sharing work in the home); Problems of Society (liquor, international-mindedness); Helping the Child Grow Spiritually (answering questions, prayer, worship, use of Bible); Helping Adolescent Boys and Girls (Parents become problems, true understanding, college, vocation, life partner, and impending military service). There follows a suggested list of books for further reading. This is one of the finest manuals of this type and ought to be in the hands of parents generally. This one book would go far to make home a happy Christian experience, and surely that is what God meant. I am just plainly enthusiastic about this book.

L. N. L.

The Peace by Ernst Juenger. Henry Regnery Company. 77 pages. \$2.00.

The original work was published by the author in war-time Hitler Germany and was promptly forbidden, though the text circulated in multitudes of typed copies. The author came from nationalism to the conviction of international peace of necessity, owing to the changes of war-philosophy and war-methods, which now aim at total destruction. The compulsion of this objective he derives from theology, in the God of all men and his laws for them.

There is the unanswerable argument from the history of war in the latter generation, which has degenerated from a basis of international law to international destruction of that law and opponent peoples en masse. And that which passed for law, in attempted justification, is the ancient *vae victis*, with the consequent loss of all the gains of civilization of the last two millennia.

There appears to be a hope in the fact that the urgent interests of any group has also become the interest of the entire peoples of the world, whose domicile has been so shrunk in consequence of mechanical and scientific inter-relations that the good, as well as the evil, of any portion results in the common lot. Either nihilism or a Christian concept will rule the future.

Thus the wheel has made a full turn, past the dead center of humanism to man's fellowship in God's law and will. In him alone is peace.

J. F. C. G.

The Korea Story by John C. Caldwell. In collaboration with Lesley Frost. Henry Regnery Co. 180 pages. \$3.00.

America has lost Korea and as a re-

sult Asia is endangered. The unrealistic folly that divided that country is taking a fearful toll of uncountable lives and illimitable wealth. It may well be a stepping stone to the doom of Western culture.

The author served the American Army and later the State Department in the information-service in the East. His wife, like him, missionary-born, speaks the Korean language like a native and is loved by the people.

Together, with small, too meager help, they were making great progress in South Korea, interpreting the West and teaching the ways of freedom. But the policies of the State Department, which took over the direction of the country from the army, rendered progress difficult, and the war has all but destroyed the nation.

Descendant of missionaries and understanding Christian missions, the author evaluates the difference between political technique and philosophy in the approach to foreign peoples and their culture, and that of the missionaries, who work in the spirit of the gospel which unites them in life and outlook with their people. The latter unites; the former alienates. There is hope and promise of success of international understanding only in the spirit of the missionary. Men are brothers. They should live as such. And they could, if given the chance. That good way will not be taken by the political representatives.

J. F. C. G.

Personal Security

Toward Spiritual Security by Wesner Fallaw. The Westminster Press. 192 pages. \$3.00.

The author of this volume is Howard Professor of Religious Education at Andover Newton Theological School. Dr. Fallaw has written several books on religious education of which the best known is *The Modern Parent and the Teaching Church*.

Dr. Fallaw is convinced that security of the deepest, most important kind—spiritual security—comes to the individual not as an isolated person, but in fellowship with others. He does this by showing in his first chapter what happens when people commune together. He describes what happens when individuals work toward spiritual security in the community, neighborhood, family, church, and in counseling situations. He points out how effective therapy for individuals can be brought about by "roleplaying" or sociodrama," and tells how to create neighborhood groups and test their effectiveness.

Perhaps one of the most interesting chapters and one which brings the author's thesis more clearly into focus is that dealing with the family. Here he explains situations in which genuine security is fostered. This discussion is followed with the author showing how good counseling can help the family. He takes us right into the counselor's office to see what goes on there.

Dr. Fallaw's observation on church functions toward spiritual security are interesting. He suggests a plan for church co-operation in communities, and shows how the educational program of the church can be carried out effectively only through a close church-family relationship. He holds that the

family really should function as a unity of the church itself. In his final chapter the author brings into focus the relationships he has discussed, showing how the individual may find spiritual security in fellowship—and how, communing in family, neighborhood, and church he will learn that "genius of human and divine intercourse reaches fruition in spiritually mature men and women."

W. L. L.

The Power of Positive Thinking by Norman Vincent Peale. Prentice-Hall. \$2.95.

This reviewer has studiously avoided the How-to-collect-intimates-and-bulldoze-people type of book but, knowing something about the author of this one, a Christian minister in an "old line" denomination, he picked it up thinking it would be frankly religious. He has been disappointed.

Religion involves worship, and the only obvious worship in this book is that of success—success in selling, in allaying tensions, in gaining physical health, popularity, and so on. There is much about "faith" in it, but it will not satisfy humble Christians whose faith is of the kind that makes them believe that man's chief end is to glorify God. In our war-ridden age, when men are becoming weary of the effort required to support slaughter and destruction, there is a growing tendency to look upon religion—and perhaps the church—as an auxiliary arm of the military services. From that it is spreading to other fields, among them commercial activities.

If people would seriously take their religion "pure and undefiled"—as dealing "only with ethics and morals or social values" (hardly a "silly idea," as the author maintains, because if the heart is right in these matters other things will take care of themselves)—books like this would not be needed to free men from their tensions and loosen up their personalities for successful living; they would achieve it without emphasizing success out of all proportion to its importance among the eternal verities, and they would not get themselves into the situations which this book seeks to cure.

And yet, no suggestion is made by the author that these people could save their children (and others who may look to them as examples) from the same troubles they themselves have had, if only they would lead them in the way of public worship from the beginning. In no case is there a statement that any one of these persons helped by "faith" began to attend church and help support the institution that has fostered the thing that they have turned to only in desperation. The one who became "an enthusiastic practicing Christian" may be an exception.

As a writer in *Church Management* has recently expressed a widely held thought, "Youth needs not only the environment of a good home, but also the environment of the Church of Christ." The author does advise going to church, but it seems to be presented only as a step in the solving of some sales or health problem, or the like. The success aim alone seems so low an approach to any Higher Power, much less appropriate to the God of the Christian.

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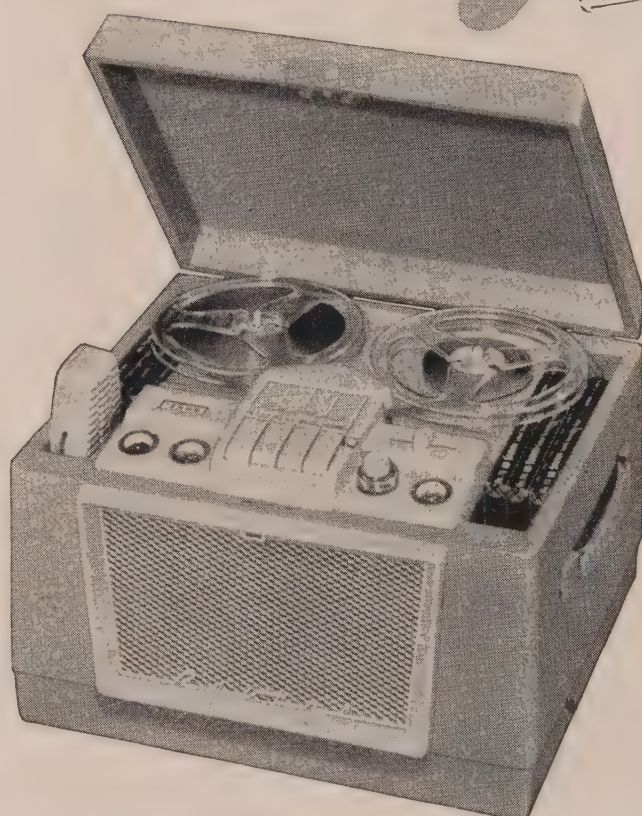
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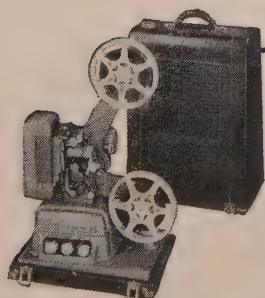


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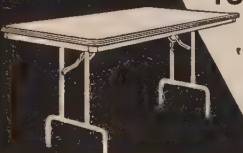
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INVOCATION—We come, Our Father, seeking Thy presence on this happy occasion when two Christian people come to reflect on the numerous blessings of a happily wedded life. We trust that in Thy presence, they may find added joys to which they can look forward. Together they have proven that wedded life can be a success in a day when divorce rates and broken homes are on the rise. They have proven that a wedded life carried out in proper relationship to themselves and to Thee, is a reward in itself for the effort. We ask Thy blessing upon the things we do here this night. In Christ's name we pray. Amen.

INTRODUCTION—When God created man to live on this earth, it is recorded that he said, "It is not good that man should live alone." He created woman to share the mutual blessings of companionship as well as to share the mutual burdens which each must bear, making the propagation of a human race possible. From that point on, history records the activities of men and women who worked together for the steady development of a better world.

fifty years, no doubt, seem relatively long as we consider the many changes that have taken place in that time. But those same fifty years, no doubt, seem relatively short to you who have shared the mutual blessings as well as the mutual woes of your wedded life. Together you have weathered the storms of depression, severe epidemics of illness, the hard work of building a home and family life, never forgetting your vows to one another—that you were willing to unite your lives for better or for worse, through times of poverty and wealth, through sickness and health, never forgetting that you were forsaking all others to bring happiness to the life of each other.

Following this pathway has brought you to a new era of life. You have entered what has been called by many "the golden sunset of life," yet with just as great a faith and hope in each other as you had when it seemed like the dawn of a new life.

*As used in the Wayne Village Baptist Church, Wayne, New York, by George W. Wiesen, pastor.

We would that you could live many, many more years with and for each other and so prove to a world that is now suffering from an epidemic of broken home life, that married life can be a blessing when carried out in proper relationship to each other and to God.

As you enter into this new era of life and renew your vows to one another will you join your right hands.

THE VOWS—, will you take ----- to be your wife, to live together after God's ordinance in the holy bonds of marriage, and will you promise in the presence of God and before these witnesses to love her and comfort her, honor and cherish her, in sickness and in health, in prosperity and adversity, and forsaking all others, remain faithful to her as long as you both shall live?

-----, will you take ----- to be your husband, and to live together after God's ordinance in the holy bond of marriage, and will you promise in the presence of God and before these witnesses to love him and comfort him, honor and cherish him, in sickness and in health, in prosperity and adversity, and forsaking all others, remain faithful to him as long as you both shall live?

What token do you offer in pledge of your vows? (The original wedding ring was used.)

Let this ring which has served as a symbol of the brighter band binding you together as one, continue to serve its intended purpose, and as the ring is without end, so may your joy and prosperity be unending.

May the blessing of God continue to rest upon the remaining years of your wedded earthly life, and may the blessings of this life go with you into eternity.

THE BENEDICTION—May the Lord bless thee and keep thee. May the Lord cause His face to shine upon thee and be gracious unto thee. May the Lord make the light of His countenance to shine upon thee and give thee peace, now and forevermore. Amen.

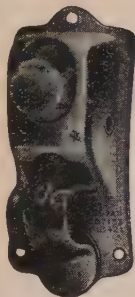
THE RECESSIONAL (Lohengrin).

Productive Pastures

(From page 60)

Because they refuse to believe in or serve the popular, powerful and persuasive gods of modern secularism! If such an insight does not give you, my dear reader, a sermon-starter, all I can say is that your case looks rather hopeless! (Charles Scribner's Sons; \$3.50).

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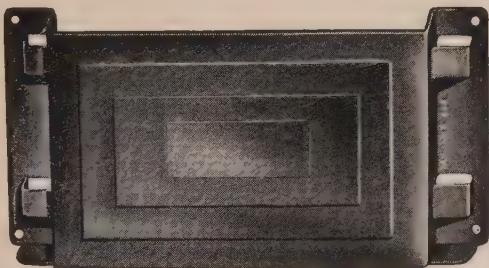


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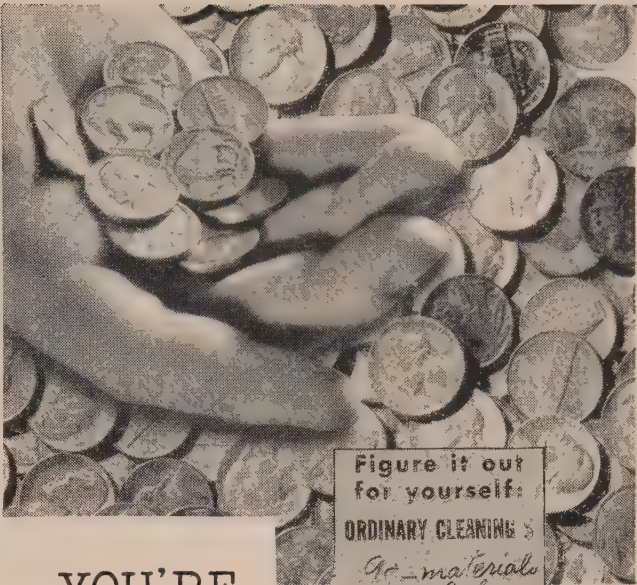
(From page 9)

Methodist Episcopal Church. He took his talent from there to the Federal Council of Churches. When the National Council of Churches was consummated his department became a bureau and continued its work.

Perhaps no man of our time did more to influence the building of adequate buildings than Mr. Conover. His bureau not alone published books and leaflets on every phase of church building but also provided a consultative service to individual churches. Under his leadership we saw the passing of the Akron plan of classrooms, the transition of the church auditorium into nave and chancel and the inclusion of adequate social and educational rooms in our churches.

Mr. Conover's bureau was always limited in personnel and financial resources. He was largely reduced to the position of being a one-man counselor and prophet who persistently toured the country with his message.

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SIMPLE, NON-TECHNICAL DISCUSSION

The ABC of Good Acoustics

by John R. Scotford*

ALTHOUGH I have a great respect for the achievements of acoustical engineers, their literary efforts commonly baffle me. For the benefit of the common minister, who does not ordinarily think in terms of logarithms, I am undertaking to set down the facts of life concerning the acoustical treatment of churches. This will be based on much observation, checked as to results with the authorities on acoustical theory, but leaving the theory to those that can understand it.

The fundamental acoustical fact which is relevant to churches is that some materials reflect sound while other materials absorb sound. In general, hard-surfaced materials cause sound to bounce back while porous materials take it in and stop it. At one extreme is hard (or "keen") plaster, at the other acoustical tile which is a soft material with little holes in it. In between is found every degree of resonance or muffling.

A church needs both hard and soft surfaces and the job of the acoustical engineer is to work out the proportions between them, which can be reduced to an exact formula.

If there is too much hard surface in a church, the music may be brilliant but the words of the minister will run together in a confusing way. If there is too much soft surface, the minister will have an easy time but the music will be dead and lifeless. If carried to an extreme, hard surfaces can cause even the music to roar, and soft surfaces may require amplification of the minister's voice.

It follows from this that the hard surfaces should predominate at the front or chancel end of the church and the soft surfaces at the back or narthex end. Musicians often times have a just complaint that their efforts are sometimes thwarted because some salesman has oversold a church on acoustical materials. To be specific, organ chambers should be lined with hard plaster, while the choir loft or chancel should be treated like a sound box. Choirs often think that the reason the music does not carry is because of an

arch above them, but the real cause is more likely to be the softness of the wall behind them. In the Presbyterian Church at Menlo Park, California, the choir is separated from the chancel by a substantial grill, with a ceiling across the top, and yet it can be heard perfectly by the congregation. The answer is that hard plaster has been used to create resonance. Around Minneapolis are a number of churches designed by Bard and Vanderbilt in which the choir is in a room off the chancel, and yet there is no complaint about its not being heard. This arrangement is not recommended, but the fact that it works shows the efficacy of a hard surface. If your choir cannot be heard, investigate the nature of the wall behind it.

The minister can often profit by a sounding board. When discussing the moving of the pulpit to one side an interesting discovery is often made—that he can be heard better from the side than from the center, especially if he can get his back against a pillar. The reason is that the traditional arrangement of the choir and organ behind the minister is sound absorbent, while a pillar will throw the sound out toward the people.

If there is an arch over the chancel, both it and the wall above it should be of hard material. The proscenium arch of the theatre of yesterday was acoustically correct in that it reflected sound towards the audience.

Now going to the other side of the room, the place where there should not be a predominantly hard surface is the rear wall of a church. This location calls for sound absorbent material, so as to discourage echoes. How much of the ceiling of a church should be sound absorbent and how much hard surface in the case of a new church should be determined by the architect in consultation with an acoustical engineer. In an old church the problem can be worked out either by an expert or experimentally. Here it should be borne in mind that a large surface of mildly absorbent material will achieve the same end as a small surface of highly absorbent material. There are innumerable gradations in plaster and also in the various kinds of artificial wood.

And of course some plaster and some forms of wood are neutral.

Surprising results can be achieved remedially. When the new church at Manhasset, Long Island, was opened the acoustics proved to be faulty. What happened is that they had been correctly figured on the original plans, but that these had been changed repeatedly without the acoustics being restudied. An acoustical engineer was brought out and he directed that the proper amount of acoustical tile be put across the front of the balcony—and everything was all right.

Sound Absorbents

Other sound absorbent elements are carpets, drapes at the windows, upholstered seats, pew cushions, and most effective of all, a congregation. This is the best argument of which we know for pew cushions and completely carpeting a church, but we suspect that the same result can be had at much less expense with acoustical tile, which comes as low as eighteen cents a square foot.

An excellent way to keep down echoes and diminish resonance is to have no parallel walls, thus making it impossible for sound waves to roll back and forth. A Lutheran church in Bronxville, New York, has inside brick walls, saw-tooth windows on the side, and a concave rear wall—and good acoustics. But there is a point to look out for on curved surfaces. If a curve reflects sound waves so that they meet at a common point, that point will be a dead spot. This often happens with domes and curved ceilings. If there are to be curves in a church, the point from which they are drawn should be outside the building—in which case there will be no dead spot.

Acoustical treatment may be even more needed in the other rooms than in the church proper. Most entryways are noisy places. Before the service starts, the voices in the narthex will disturb the waiting worshipers; after the service the confusion of sound makes it necessary to shout to be heard. Usually there are nothing but hard surfaces. Rugs, drapes, and acoustical tile or plaster will all help.

Church stairs, especially when they lead to the basement, are usually ugly

*Church building consultant, Mount Vernon, New York.

and often noisy. They not only emphasize each footstep and word; they gather sound from one floor and transmit it to another. The only cure is acoustical tile, but here is a place where a few square feet of tile will stop an astonishing volume of racket.

The dining room is another candidate for attention. Restaurants have discovered that sound can be so controlled that many people can carry on conversations in the same room without disturbing one another. At present the prime function of church dinners is acquaintance, and this can be furthered by quieting the room so that there may be general conversation around the tables.

Gymnasiums, which frequently double as dining rooms, are almost always terrible places in which to speak. The volume of the room has something to do with this, but acoustical treatment can help a lot.

Classrooms

Astonishing results can be achieved in the rooms used by the church school. One church reports that since they treated the ceiling they have not needed to set up screens between the classes any more. In another church the director of religious education wanted a new building—but got an acoustical ceiling for the main church schoolroom. His response was, "It's working better than it ought to!" If there are classrooms, do not overlook them. Many small rooms are horribly resonant, which makes teaching most difficult.

We would suggest a simple test for your church. Go through the entire building talking in an ordinary tone of voice and then make notes of the spots where the voice rumbled and roared, or where it required a distinct effort to speak at all. Those are the areas which need acoustical tile.

In new churches the soft material used is likely to be acoustical plaster, which draws no attention to itself. Most remedial work is done with acoustical tile. This can be tacked or glued to the wall, and is an excellent project for the men of the church. Except for the church proper, acoustical engineers are rarely needed.

The effectiveness of either the plaster or the tile depends upon its porosity. Its virtue depends upon keeping the little holes open. For this reason painting is a ticklish business. In Pierre, South Dakota, ordinary paint was applied to acoustical plaster. The choir thought that it was an improvement, but the congregation was of a contrary opinion. However, there is a special paint which is sprayed on with a gun which does not interfere with the absorption of sound.

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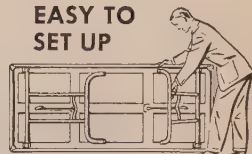
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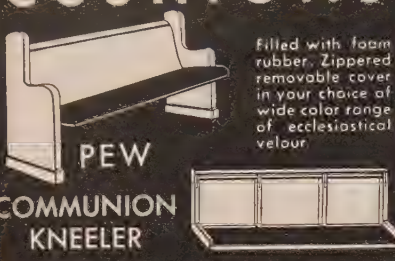
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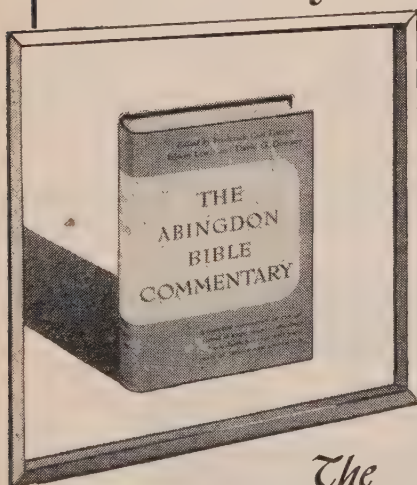
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Is Suffering the Will of God?

*A Sermon by Harold Wiley Freer**

○ F ALL the questions men ask, one more than any other arises in discussions of religion and philosophy: Why do men suffer? Through the generations there have been two answers that continually are offered. First, it is the will of God. Second, it is the result of our own sin or that of our parents.

These are not new. They are old answers still given today. Suffering is the will of God, or it is the result of man's sin. But these are not the whole answers. Certainly they are not the Christian answers.

Consider what the Bible has to say about these answers. In Moffatt's translation of the familiar passage of the Suffering Servant are these words: "We thought him suffering from a stroke at God's own hand; yet he was wounded because we had sinned, 'twas our misdeeds that crushed him." (Isaiah 53:4b, 5a Moffatt). The old answer is there. It was caused by God's own hand. But the writer goes deeper than that. He was wounded because we sinned. Our misdeeds crushed him. It was not God's will.

But consider the second answer. In the Gospel of John (9:1-3a) are these words: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither . . ." The blind man, of course, must have sinned, or at least

his parents before him, that he should be born blind. Why else was he blind? But Jesus with certain voice said, "Neither!"

Now let us examine this second answer. It seems quite logical. We suffer either because of our own sin or that of our parents. Blindness is physical suffering. Doctors tell us blindness can and does come to a child at birth because of the parents of a child. That is one of the tragedies of venereal diseases. Not only adults are involved, but so are innocent children too.

We know that certain physical traits are inherited. It is through no fault of our own. A tendency toward tuberculosis, toward bad teeth, toward overweight, and many other such weaknesses, come from our parents. Part of the mystery of suffering is here. Somewhere back along the line of our ancestors, something went wrong. Ever since that time, the children of that blood line suffer.

But the other part of this answer we can also see. Suffering is the direct result of our own action. It is very evident in some cases, not so evident in others. A person overeats, gorging himself continually. He sins against his liver, his heart, and even his mind. These and similar illustrations come quickly to our thinking. Not so evident are cases of ulcers, enlarged hearts, certain kinds of paralysis, which doctors say are the direct results of anxiety, tension, overwork, or trying to escape from reality. It is particularly true,

(Turn to next page)

New Ideas in Audio-Visual Aids

FOR some years the May issue of "Church Management" has been given to audio-visual aids in the church. Readers of the magazine have supplied many of the ideas which were publicized. If you, or groups in your church, have developed programs of unusual merit, we would like to know about them. Complete manuscripts or letters of inquiry will be welcomed.

The Editors

CHURCH MANAGEMENT

1900 Euclid Avenue

Cleveland 15, Ohio

Reverence for Life

(From page 40)

But men worship not only then. They worship when they hardly realize they are engaged in any particularly holy act. Don't you know what it is to feel yourself dedicated to the pursuit of truth: to feel that you will never be turned aside by thoughts of profit or prestige? Isn't that part of the worship of God? No man can love truth without in some sense loving God. Don't you know what it is to go out some wonderful autumn day and see the sun sink in splendor into a garment of clouds and feel the hush that falls upon all nature and feel that the ground on which you stand is holy ground? Isn't that the worship of God? No man can sincerely love beauty without in some measure loving God.

But for us Christians, there is something more concrete than this. You remember how an apostle said to Jesus: "Show us the Father and it sufficeth us"; and Jesus in reply said one of the most amazing things that has ever been said or could be said: "He that hath seen me hath seen the Father." What an astonishing thing to say! And yet how true is the experience of multitudes of people. How often men have felt that when they have listened to Jesus they have heard the voice of God. When they have looked into the face of Jesus, they have looked into the heart of God. "He that hath seen me hath seen the Father."

And anyone who has come to that point and really felt the inwardness of it will understand what Schweitzer meant when he packed his whole philosophy into that one phrase: "Reverence for life."

Is Suffering the Will of God?

(From page 82)

we say! Man brings suffering upon himself by his own sin. We may not be sure what the sin is. We may even say, I don't know how I sinned that this should happen to me. Yet many, and perhaps most of us, say: Either through my parents, or through my own actions, suffering has come.

About this I would make two comments. First, what a relief it is to say, It is not my fault! It came from my parents, and I'm not to blame. Do you know that half of the world goes even further? It is not just my parents' fault! It is my fault from an earlier life!

It is Karma, the teaching of both Hinduism and Buddhism, and accepted by many others. My poverty, my sickness, my suffering all come as a result

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of how I lived in a previous life. There is nothing much I can do about it now. The evil I did earlier must find punishment in this present life!

But see what that does? It takes away blame and responsibility now. We can only do the best we can now, hoping that in the next life, because we will not complain too much now, and will suffer greatly, then we will be happier, and free from all suffering. There is no need then to have hospitals or orphanages or homes for older people or health programs or sanitary measures. It is not even necessary to have agricultural or social reform. If people are going to starve to death, it is their own evil that has brought it. There is nothing we can do, for Karma, fate, is having its way. That is my first comment.

My second comment concerning the belief that suffering is the direct result of our own sin or that of our parents is this: It just is not Christian. Jesus said point blank, in answering the question. Was it the sin of this man, or that of his parents, neither.

God is a God of love and mercy. That is central to all the teaching of Jesus. God is like a father caring for his children. Would one of us, a father, if his son sinned against him, give him cancer or infantile paralysis or even an ulcer? Neither would God do such a thing! Would one of us, a human being, because a friend sinned, cause that friend's children to be born crippled mentally or physically? Neither would God do such a thing.

But it happens, someone says. What happens? Man sins, and he suffers. Parents sin, and their children are punished. Who said so? Well, look and see! When we look, we see this. Men suffer. There is no question about it. Children suffer. This we know. But who says God does it. That it is the will of God?

Now we return to the first answer, you see, to why men suffer. It is God's will. So Isaiah said: "We thought him suffering from a stroke at God's own hand." But he goes on to refute it, adding "yet he was wounded because we sinned, 'twas our misdeeds that crushed him."

Not God's Will

It is not God's will that men suffer. This is true of both physical and mental or spiritual suffering. It is not God's will that men suffer either way. It is the law of nature that men suffer. In the dark we stumble, and bang our heads against a door. The severe bruise that rises comes because of the law of nature. In plain daylight we catch a disease, and the sickness that results comes because of the law of nature. It is God's will that we look where we are going, that we do not stumble, that

we do not fall, that we are not hurt. It is God's will that we find antidotes to diseases, to hold them in check, to eliminate them. But it is also a law of nature that man should die. Our physical body sooner or later wears out. Cooperation with the laws of nature prevents accidents, even prevents certain diseases, but cooperation with the laws of nature also means the death of the physical body. It is all God's will that the laws of nature act as they do. But it is not his will that we should violate them. His will is that we earn the laws, and cooperate with them.

Someone says, But we don't know how to cooperate. There is no answer yet as to how to end cancer or heart trouble. We can't act in time to prevent disaster when a plane crashes, or a tornado blows down a house. That is true. It is the mystery of suffering that the innocent, the helpless, in a moment are struck down by tragedy. But our whole Christian faith assures us that God is God of love and order. He does not set aside the laws of nature for any of us. He did not do it for Jesus. He will not do it for us. What God does is to give us character and courage and strength to accept what comes, and to rise above it, by using it for good.

But to be great, don't we need to suffer? Not at all. Such an idea implies God refuses greatness to us until we suffer. Overcoming suffering by accepting pain, physical or spiritual, taking it into our hands with courage and strength, reveals our inner character in all its greatness. But God does not withhold that greatness until and unless we suffer. It is not God's will that we suffer. It is his will that we be great.

More, Jesus found the truth. He did not come to explain suffering and misery and the world of tragedy. He came to overcome the world, he said. So I have not tried to do the impossible, by explaining the mystery of suffering. Suffering is here. Physical suffering brought upon ourselves by our own action and by the actions of others is the result of cause and effect through the laws of nature. God will not set aside these laws for anyone, whether he be good or bad.

But never will he turn away from us. His love will hold us, will surround us, will strengthen us to take our suffering, and though we do not like it, we can then use it. We can use it to give us sympathy for others, insight into the tragedy of others, understanding for the impatience and the irritation of others. Through suffering we can overcome the world. And that is the will of God.

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Biographical Sermon for January

Henry Francis Lyte — Hymnist

by Thomas H. Warner

For the Lord thy God is a merciful God; he will not forsake thee.—Deuteronomy 4:31.

HENRY FRANCIS LYTE was born at Edman, Kelso, Scotland, January 1, 1793. He died on November 20, 1847. At seven years of age Henry was removed from his mother's care and placed in a school in Northern Ireland. His father had deserted the family. The headmaster adopted him and gave him a good education.

His religious life began in his youth when his mother taught him that Jesus was his Saviour and Friend. He described his Christian experience in these lines:

Thou on my head, in early youth didst smile,
And though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left thee,
On to the close, O Lord, abide with me.

Lyte graduated as M. A. at Trinity College, Dublin, where Toplady, who wrote "Rock of Ages," also graduated. He began to prepare for the medical profession, but feeling he had a call to the ministry, he entered the Church of Ireland, and was ordained in 1815.

His first parish was Taghmon, near Wexford. In a neighboring parish he visited a young clergyman who was dying and who felt he was unready to die. Lyte was deeply moved, and acknowledged that he himself was not saved. They began to search the Scriptures and found the way of salvation.

In 1816, in Ireland, Anne Maxwell, daughter of Dr. William Maxwell, a friend of Dr. Samuel Johnson, heard some of Wesley's preachers on the village green in her father's parish. She found Christ and joined the Methodist Society. She had to face bitter opposition from her father and stepmother. She left her home and went to live with an aunt near Penzance, Cornwall. There she met the curate, Lyte, who had come from Ireland to England. They were married and their married life was very happy.

Lord Canning, the great statesman, found peace with God through a sermon Lyte preached at Saltram, Devon. The topic was "Without God in the World." It was through his influence that Lyte was given the living of All Saints, a new parish in Lower Brix-

ham. His parishioners were seafaring people. He and his wife visited the sick and aged. They established a Sunday school with 800 scholars and seventy teachers. He never allowed a trawler to go to sea without a Bible on board.

Lyte wrote hymns for his children, for the fishermen and for invalids like himself.

The quality of Lyte's religious life is revealed in the hymns he wrote. It was deeply spiritual.

"Jesus, I my cross have taken," was written in 1824. It gives expression to his feelings at the time he became a Christian.

Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despis'd, forsaken,
Thou from hence my all shall be;
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition,
God and heaven are still my own!

"There is a safe and secret place," was written in 1834. It indicates that he knew where to go in time of need.

There is a safe and secret place,
Beneath the wings divine,
Reserved for all the heirs of grace,
O be that refuge mine.

"My spirit on thy care," was written in 1834. It shows where he put his trust.

My spirit on Thy care,
Blest Saviour, I recline;
Thou wilt not leave me to despair,
For Thou art love divine.

"Praise, my soul, the King of heaven," was also written in 1834. It exhibits the joyous spirit that sometimes possessed him.

Praise, my soul, the King of heaven,
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who, like me, His praise should sing?
Praise Him! praise Him!
Praise the everlasting King!

This hymn was chosen by Princess Elizabeth as the opening selection at her wedding on November 16, 1947. It was also sung at the wedding of the present king on April 16, 1923.

"Abide with me" was written in 1847. It is a plea for the companionship of Christ all through life. It is based on the walk to Emmaus.

One evening in 1847, Lyte stood by a stone monument in his garden which he had placed over the remains of some

(Turn to page 88)

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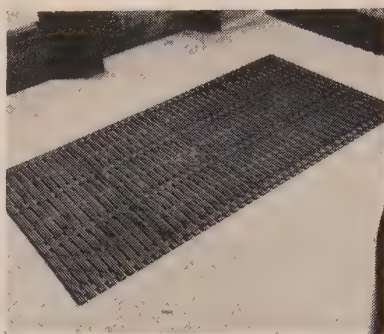
An important piece of equipment in new and renovated church kitchens is the automatic dishwasher. The one illustrated is made by the Jackson Products Company. It is one of the lowest priced spray-type dishwashers on the market. Up to forty trays an hour can be washed, rinsed and sanitized. Dishes go in one side, out the other. The revolving hood feature means easy operation with no trays to lift. A lifesaver for church supper committees. Write us for more detailed information. New Product No. 1532.



THREE DIMENSIONAL PANELING

Illustrated above is a private office paneled in Associated Plywood Mills new three-dimensional decorative plywood "Sea Swirl." This new product is most adaptable to church interiors and worship centers. The wood is light, durable, splinter-proof and easy to work with. It can be used in natural tones, metallic finishes, or in a wide variety of pastel colors. Comes in standard 4' x 8' panels 5/16" thick or

in special sizes on order. For descriptive literature write about New Product No. 1536.



NEW ENTRANCE MAT

The American Mat Company have just announced a new type of rubber matting for entrance use. The new mat, which comes in black and soft rose is known as Traffic-Tred Corrugated-Perforated. Principal advantages are that it is topped with a triple-ridged surface, has diagonal ridges for drainage on the under side, made of a rubber compound of increased tensile strength and is 15% lower priced than the old type corrugated mat of similar thickness. Write for New Product No. 1537 for further information.



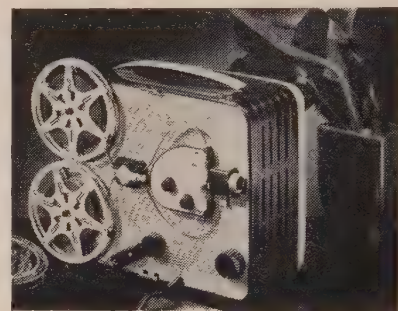
CHANGEABLE DISPLAY SIGN

The Church of Christ, Memphis, Tennessee, have found it advantageous to adopt the methods of the theatre and the successful retailer by using the above illustrated changeable copy display sign. Messages can be changed frequently and the illuminated display attracts attention. The sign was in-

stalled by a local firm using a Wagner Sign Service, Inc., display panel with Wagner plastic letters. For a brochure describing this new type of church sign write us about New Product No. 1535.

FIRST 45 RPM RECORDING DISCS

The Reeves Soundcraft Corporation, manufacturers of fine recording discs and tapes announce the development of the first 45 RPM recording discs to be marketed commercially. The new disc is designed to fill a need created by the 45 RPM record player in the amateur and church field. The Soundcraft "45" fits any usual recorder spindle and with its perforated center removed, is ready for a 45 RPM turntable. The discs are already in production and orders being filled. List price is \$1.10. For more details write about New Product No. 1534.



BROWNIE MOVIE PROJECTOR

Eastman Kodak Company announce this Brownie Movie Projector. Inexpensive, using 8mm films the projector has many features to simplify operation. Focusing is controlled by a finger tip focusing lever. The unit together with the new Brownie Movie Camera makes a desirable combination for churches wishing to take their own movies of special events of the church year. Best feature is the low cost—the projector is \$62.50 and a 30" wide Brownie Projection Screen will be sold with it, the two will total \$67.00. Write us about New Product No. 1533.

PUBLIC SEATING CATALOG

One of the best and most attractive seating catalogs we have seen recently, has just been released by the Clarin Manufacturing Company. Devoted to promoting the various uses of its diversified line of steel folding chairs, the catalog illustrates in four colors many suggested uses for church and auditorium seating. Specifications are listed and colors, etc., pointed out. If you need new chairs you should see this catalog before buying. Write for New Product No. 1531.

FOR "ONE GREAT HOUR OF SHARING"

A Worship Service for Children

by Grace Pelon*

The Worship Center

Place a globe surrounded by flags (or dolls) of Korea, the Near East, India, Germany, Greece and our own America on a table. Place an open Bible in front of this. Background may be a picture of Jesus and the children of the world.

Prelude

The Call to Worship

LEADER: Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing.

CHILDREN: Know ye that the Lord he is God: It is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Hymn

"This Is My Father's World"

Story or Dramatization

"Color" (A Story of the Races of Men) by F. M. Taylor†

The fire was burning brightly. It sent long, dancing shadows in among the tall pine trees. It lighted up the tepee not far off.

It shone upon the ruddy face of the Indian chief, as he bent above the arrows he was feathering.

It shone on the face of the boy beside him, his fine, eager eyes intent on the father's busy hands.

"What are you thinking of, my son?" asked the chief, after a long silence.

"Those pale faces today," the boy answered slowly. "I did not know, my father, that there were men whose skin was a different color from ours."

The old chief grunted, as he laid aside one finished arrow and reached for another.

"There are many things, my son, that you will learn as the years go by," he said. "See now, what colors can you find here in these feathers?"

The boy touched the little heap of feathers with strong, slim fingers.

"There are feathers of all colors," he answered, thoughtfully, "just as there are birds of every hue. Here are red, and blue, and white, and yellow . . ."

*Secretary of Children's Work, Reformed Church in America.

†By Florence M. Taylor. From "Children's Religion," January, 1945. Copyright, The Pilgrim Press. Used by permission.

There was a silence for a long moment. Then the old Indian spoke again.

"And is it not the same with flowers?" he asked. "Are there not flowers of all colors here in these woods?"

The boy nodded. "And then, there are the rabbits!" he exclaimed suddenly. "There are brown rabbits, and black rabbits, and white ones! I had never thought of it before."

"As it is with the birds, and with the flowers, and with the rabbits, so it is with men." The chief stared into the fire. "In this land where once were only red men, now are others. There are men with white skins, and men with yellow skins—and some with brown, and some with black. But we are all men. The Great Spirit made us all."

The boy was growing sleepy. He stretched out beside the fire—his head pillowed on his arms.

"It would be a strange world if there were not many colors; I should not like it half so well," he murmured.

"All the ways of the Great Spirit are wise and good, my son." The chief gathered his things together and stood up. He looked from the boy beside the fire to the tall dark pine trees, and up to the starry peaceful sky. "He who planned the glowing colors of the birds—the varied tints of the flowers—planned also the different colored skins of men! His ways are wise and good."

The wind stirred among the pine branches; the fire crackled and sputtered. Far away, a night owl hooted. But the Indian boy slept.

Prayer

Dear Father, we have come to Thee, to pray for children everywhere. We pray that Thou wilt bless all homes, whatever kind they be, especially the homes of children in Korea, in India, in the Near East countries, in Germany and in Greece. Send down Thy blessings in rich measure upon them, O Lord.

For countless blessings Thou hast showered upon us we thank Thee. Teach us, O God, to give; to give and share in love with children everywhere. Amen.

(Turn to next page)

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A Worship Service for Children

(From page 87)

Poem

"Round the World," by Jessie Eleanor Moore†

Our thoughts go round the world
To children everywhere;
So much of joy is ours, O God
Help us to love and share.

This world, our home, is big,
But not too big to be
A place of friendliness, dear God
Makes us one family.

Scripture—Mark 6:32-44

This is the story of the boy who shared his lunch. Have a junior child read the Scripture passage or tell this story.

Offering Presentation and Dedication

Use this as a prayer or prayer hymn. It is to the tune of "Bread of Life."

Bless Thou the gifts we bring
Dear Lord to Thee
To carry out Thy work of love,
From sea to sea
May we all willingly
Gratefully share,
'Till children know of Jesus
Everywhere.

Hymn

"One Father"

"I Want to Send a Friendly Song"

†By Jessie Eleanor Moore. From "Pilgrim Bible Stories for Children." Copyright, The Pilgrim Press. Used by permission.

Biographical Sermon for January

(From page 85)

soldiers who had died when the house was a fort hospital. The inscription reads, "To the unknown dead." As the golden rays gilded the distant towers of Dartmoor, he visualized the sunset scene on the Emmaus road. Watching the changing tide on the rocks below, the thought came to him that life may be compared to the passing of the day, and, as the tide, its "little day" ebbs out "swift to its close."

For a hundred years the hymn has helped multitudes of people in their hour of need in life and in death. On the battlefield it has helped many to face danger and to die bravely. All classes have testified that the hymn has given them spiritual strength.

The hymn was written under pathetic circumstances. Lyte had been declining in health and the climate was pronounced injurious. So he went to Nice, France, where he soon died.

The hymn was a favorite of Mr. Gladstone, the English statesman. Lord Tennyson considered it a perfect hymn.

On November 16, 1947, the centenary of the writing of the hymn and the death of its author was commemorated. It was sung by Christian churches throughout the world.

The British Broadcasting Company broadcast a special service from All Saints' Parish Church, Brixham, South Devon. At the close of the service as darkness fell, the bells of the Memorial Church Tower chimed "Eventide."

Lyte died at Nice on November 20, 1847. On his tomb, a simple cross, is inscribed his favorite text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

When he was at Nice, a Philadelphia clergyman visited the grave of Lyte. A young man was standing there. He was shedding tears of gratitude because this hymn had been instrumental in his conversion.

RESTORE NATIVITY SCENE

Itta Bena, Mississippi—Hundreds of white citizens pitched in here to help restore a Nativity scene on the campus of Mississippi Vocational College, Negro educational institution, after it had been wrecked by white vandals.

But when news of the vandalism spread, Dr. J. H. White, president of the college, was swamped with telephone calls and messages from white residents expressing regret over the incident and offering financial and manual help.

The creche was reconstructed in two days of joint effort by Negroes and whites.

"It was a wonderfully heart-warming experience," said Dr. White.—RNS.

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Will Buy. Good used copies of "Church Publicity," "Church Administration" (Doran Edition), "The Making of the Minister" by William H. Leach. Purchase price, 90c. Also "How to Make the Church Go," "Here's Money for Churches and Societies" by William H. Leach. Purchase price, 75c. Must be in good condition for resale. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

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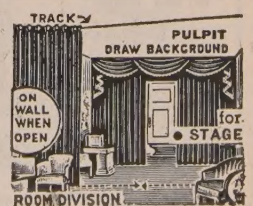
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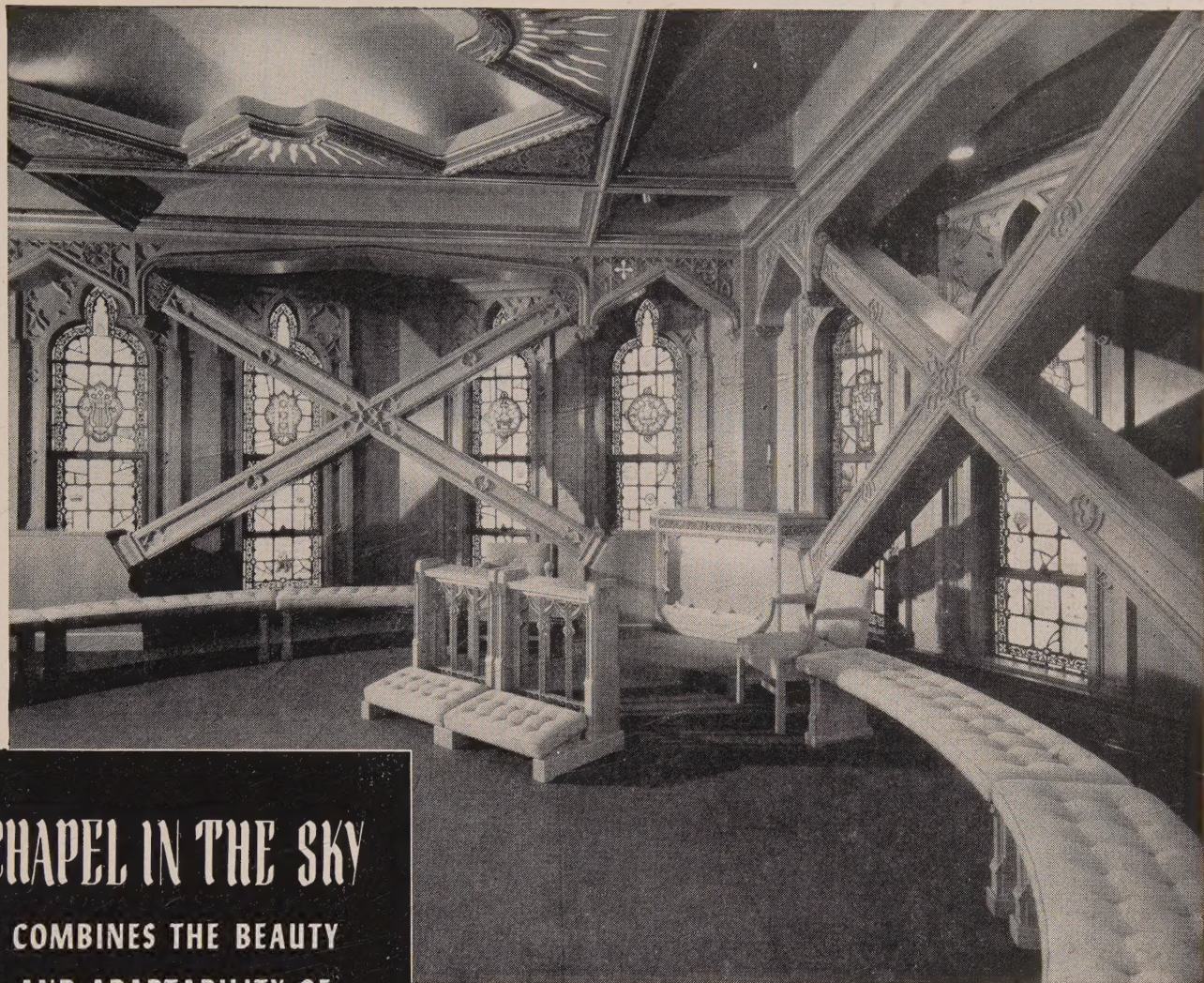


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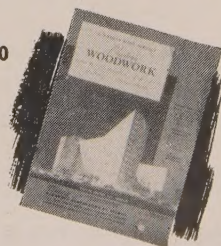
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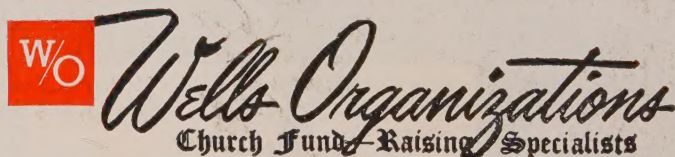
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